Price 5 Cents. Established 1878.

# THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 39. CHICAGO, AUGUST 12, 1897. NEW SERIES, VOL. 5.

Reading Room Divinity School

THE LAST JUDGMENT. After Michelangelo. (Sistine Chapel.)

EDITORIAL: PAGE.
Notes 495
From Tower Hill, Wisconsin 497
About New England Spectacles 498
The New Age of Credulity 499

THE LIBERAL CONGRESS:
Be Strong, O Bard (poem) — William Brunton 500
Eschatology in Christian Art — Dr. Paul Carus 500
Ministry of Angels — Marion V. Churchill Dudley 502
Observations by the Way — George N. Falconer 503

CORRESPONDENCE:
Mr. B. B. Nagarkar and the Suffering in India — J. T. Sunderland 504
Dear Old Aunt Belinda (poem) 505

THE WORD OF THE SPIRIT:
The Message of the World's Religions — Buddhism — T. Rhys Davids 509

THE HOME:
Helps to High Living 508
The Happiest Heart (poem) 508
In the Light of a Spring Morning 508
He Repented 508
That's the Way 508
A Little Princess 508
Best or Worst 508

THE LIBERAL FIELD:
A Noted American Preacher 599
Wales 509
The Brahmo Somaj 509
Jewish 509

Alfred C. Clark, Publisher, 185-187 Dearborn St.

Chicago.

When? Now!

# "REDEEMING THE TIME"

How? Read!

*The Secret of Success Improving Opportunities* — *BETTER THAN RICHES* — *Make a Stir in the World You Can, If You Know Enough*

**A BRIEF OPPORTUNITY THAT WILL NEVER BE YOURS AGAIN.**

**WHAT IS IT?**

# Clare's Library of Universal History

without exception the most complete and reliable work in existence. It is a fair and judicial survey of humanity from the first faint dawn of civilization to the present hour.

The author, Israel Smith Clare, follows mankind from his far-away home in the Orient, five thousand years ago, down through the ages; marking his progress in government, religion, science, and art; noting occasional lapses; laying emphasis on important events, and touching lightly matters of lesser import.

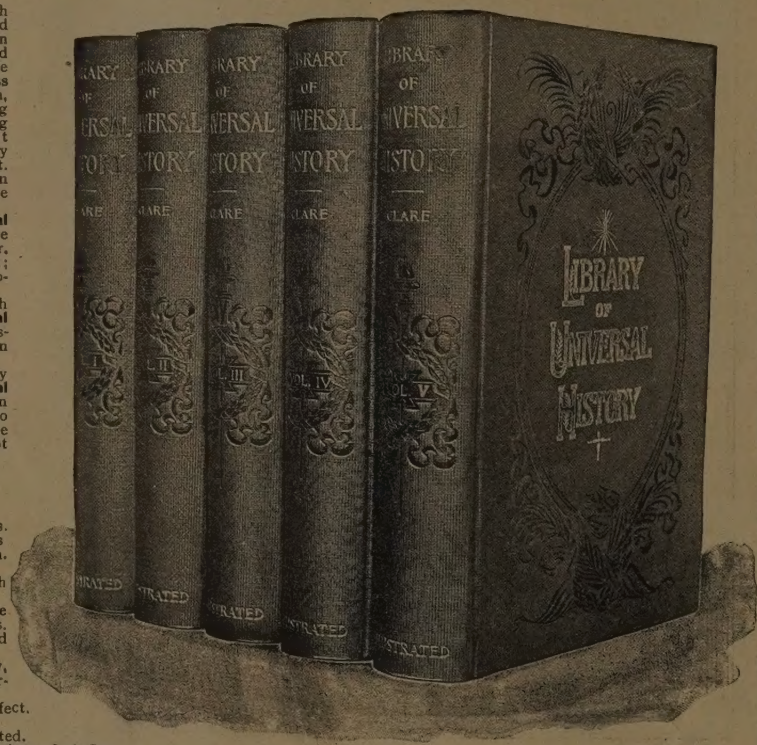
Scholars and critics in their expressions of praise are unanimous.

**The Library of Universal History** is like a picture from the hand of a master. The perspective is perfect; the details in correct proportion.

An acquaintance with this great book is a **liberal education;** a positive pleasure to acquire; better than a fortune to have.

For the first and only time the **Library of Universal History** is brought within easy reach, on terms so generous that there can be no legitimate excuse for not seizing the opportunity.

It Cost Years of Unremitting Toil.
It Stands the Crowning Glory of the Author.




His Claim to Gratitude from The Present is Right to Expect to be Known to the Future.

**DESCRIPTION**

5 Imperial Octavo Volumes.
2,013 Double Column Pages
Size, all told, 10¾ x 8 x 9 in.
Weight, 25¼ lbs.
Binding, Brown Silk Cloth stamped in Gold.
Hundreds of Full-Page Half-tone Illustrations.
Seventy-three Colored Maps.
Paper, Finest Quality, Heavy, Super-calendered.
Type, Clear, Large, Perfect.
Red Edges.
No Name of Note is Omitted.
No Deed Worthy of Attention is Left Out.
No Influential Event Falls of Recognition.
It is The Result of A Life Devoted to Research.

**ENDORSEMENTS**

Thousands of them have come unasked, from educators, statesmen, scholars; from the pulpit, press and bar; from men and women in every walk of life.

Only two are given.

**Frank M. Gunsaulus, pastor Plymouth Congregational Church, Chicago, and President of the Armour Institute, says:**

"Without the slightest touch of political or religious bigotry, Mr. Clare has dealt soberly and deeply with the forces of Church and State which have ruled mankind. Without being at all theatrical in his treatment of brilliant or significant movements or events, he has seized and presented their true dramatic intent. With great scholarship he has not become dull. With a trained and genuine power of imagination, he has never become vague. **It is a work of real genius;** his thought is clear and vigorous, his mastery of English sure and often eloquent."

**General M. A. Leggett, the famous lawyer, and Ex-Commissioner of Patents, speaks as follows:**

"For families having only small libraries, this history is almost a necessity, and will be a great convenience to any library, however large it may be. It is so arranged and indexed that any matter in it may be quickly found. It is admirably written, elegantly printed, and beautifully illustrated. The maps in it are excellent, and greatly aid in understanding the text."

UNPRECEDENTED — UNEQUALED —

## OUR PROPOSITION.

UNIQUE — INIMITABLE —

**We will give one year's subscription to THE NEW UNITY, and a complete set of CLARE'S LIBRARY OF UNIVERSAL HISTORY, guaranteed as described above, for $2.00, and eight monthly payments of $1.00 each.**

**The complete set will be delivered FREE OF CHARGE on receipt of the first payment of $2.00**

The chance is open to paid-up subscribers who will have the date of their subscription advanced one year.

**MARK THIS** The publisher has less than 1,500 sets. When they are taken, this offer ceases. By no possibility will it ever be made again in any shape, manner, or form. A fortunate and accidental circumstance throws in our way a part of one edition of Clare's great work.

It is, without exception, the greatest bargain ever offered. Encyclopedias, books of reference, dictionaries, are commonplace, cheap, and tawdry in comparison. It is more fascinating than a novel, more entertaining than a romance.

The lowest publishers' price at which Clare's History has ever been sold is $19.00, cash in hand. It is now offered on conditions that bring it within easy reach of all.

Up to this time the **Library of Universal History** has been found only in the libraries of the rich and famous, or on the shelves of great public institutions.

**ACT NOW!** A Month Hence may be Too Late.....

_____ 1897

ALFRED C. CLARK, PUB., THE NEW UNITY,
No. 185-7 Dearborn St., Chicago, Ill.

Dear Sir: Inclosed find $2.00. In return send me **The New Unity** for one year, and **Clare's Library of Universal History,** in five volumes, to be paid for in eight monthly installments of $1.00 each. The first payment to be made thirty days from date. The Histories are to be sent me, all charges prepaid.

Remarks:

_____

_____

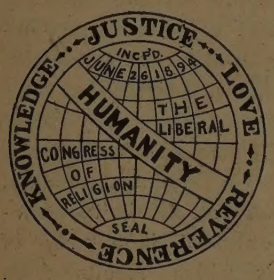
Yours truly,

_____

**ALFRED C. CLARK, Publisher THE NEW UNITY, 185-187 Dearborn St., Chicago.**

# THE NEW UNITY

VOLUME V. THURSDAY, AUGUST 12, 1897. NUMBER 24




TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

## Editorial.

*Nature calls through her systems wide,*
*Give me thy love, O man, so long denied.*
SIDNEY LANIER.

We are indebted to the courtesy of the editor of the *Open Court*, Dr. Carus, for the cuts found on our title page and in the article on "Eschatology in the Christian World," which we reprint from the July *Open Court*. The scholarly article as well as the illustrations give striking evidence of the changes that have taken place in human thought. How unreal is that world which once seemed so real, how empty are the terrors that once brought untold anxieties to the human heart.

The initial article in the *Arena* for August is by President David Starr Jordan, of Leland Stanford, Jr. University, on "Evolution; What it is and What it is Not." It is a popular statement that ought to clear many minds. The article is replete with such pithy sentences as the following: "Evolution is not a theory that man is a developed monkey." "The line of junction in evolution is always at the bottom." "There is nothing *occult* in the science of evolution. It is based on hard facts and with hard facts it must deal." "That which is true is the truest thing in the world, and the recognition of the infinite soundness at the heart of the universe is an inseparable part of any worthy religion."

Brother Douthit in his *Best Words* has sixteen golden rules for the government of campers at Lithia Springs during his assembly. They might well be posted on all camping grounds. We condense some of them without numbering: "Never hitch to living trees; it is against the law of Illinois. Do not build fires under trees. Pick up the waste paper after luncheon. No shooting on the grounds. Do not smoke in the tabernacle, or where it will disturb your neighbor. Treat the birds and squirrels kindly. Engage in no fun that is not fun for both sides. Go to sleep after the ten o'clock signal; anyhow keep quiet so that others can sleep. Finally, in all things remember the Golden Rule; even loud talking or playing at croquet when they disturb others must be stopped." An assembly under such rules must indeed prove helpful and restful.

The possibilities ahead in the way of highway improvement do not lie merely along the line of better driveways. It is a reasonable forecast that the public lands, which are now as a rule given up to weeds, to open ditches, and to stone-piles, to brush, and to other unpleasantnesses, will in time become the most beautiful features of American scenery. Why lay out all our care on village parks? Why not make our highways continuous parks? The way to begin this is for individuals to make the most of the roads fronting their own individual property. Plant your shrubbery out near to the ditch or to the drive-way precisely as you plant it in your lawns nearer your house. The example will catch rapidly. For such plantings select such bushes as if plucked occasionally will get but little harm. Syringas, mock-oranges, altheas, spirreas, Persian lilacs, Tartarian honeysuckles, high-bush cranberry, and the small-growing evergreens are all well adapted for such planting.

*The Church Economist* is the title of a weekly paper published in New York city. The current number has an article on "How to Manage a Church Picnic," and the dark subject is still left apparently unsolved. It also has an article on the "Cathedral Building Age." The writer seems under the impression that this is to come again. That many expensive churches of great architectural pretension are being built, is sadly true, but they do not come with cathedral spontaniety, and it is not likely they will carry cathedral power. The inspirations of this age do not run to Gothic arches.

The following, from a sermon of Rev. Charles Voysey on the true place of the Theistic Church, comes to us in the roundabout way of the *Indian Messenger*, published in Calcutta. But the words are

as true here as in Asia, and as much needed in Chicago as in London.

The appeals for help in church matters generally touch the wrong hearts and bleed the wrong purses. Those who have done most, and more than their fair share already, will be the most ready to contribute again. He refers feelingly to the fact that while those most able to render monetary help are often close-fisted, the poor people who experience great difficulties in making the two ends meet are often foremost to give. It almost breaks one's heart to see the noble sacrifices often made by such folk. If I could stop them from giving I would. But, after all, it is a matter between themselves and God, and they know what a delight it is to do anything for *Him*. It would be a wise step if everybody (as they did of old in the apostles' time) would lay by something every week for the church; ever so small a sum, regularly stored by hundreds of individuals, would make a fund which would render needless any more of such appeals.

*Child Garden*, a magazine of stories, song, and play conducted by Mrs. Andrea Hofer Proudfoot, of Chicago, which, by the way, seems to us to be growing in grace and wisdom, has some sensible words to say about vacation, but not quite the height of sanity is reached here. Quoting the anxious mother who could only exclaim, "How I dread vacation, I wish there was no such thing," the editor goes on to say, "There should be no vacation, but every day should be a holiday throughout the year." We would prefer to say, every day should be a working day throughout the year. There is nothing so tiresome as studied idleness. The hot midsummer days hang nowhere so heavily as upon the overworked resorter who from Monday morning to Saturday night is planning amusement and working for rest. Think of the dreary consultations to be held each morning as to whether a drive, a picnic, a swim, a fishing excursion or a dance is to be planned for that day. If there is to be idleness, let it be solitary. Walt Whitman has given the golden text for the overstrained nerves during the vacation months:

I loaf and invite my soul.

Go to, with your plannings this hot weather. Save us from your brilliancy and repartee. No, we do not want to be entertained. If circumstances permit a little quiet, co-operative work on lines of literature, science and such other as make for culture, it is well, but let it be work confessedly, honestly such. Stupidity is the divine right of the weary. To be let alone and to let others alone are among the social graces of vacation time, the privileges of the only health and rest resorts. All others are a delusion and a snare and the frequenters thereat will go back to their city homes and city tasks weary in search of rest.

Professor Edward A. Ross of Leland Stanford, Jr. University, has a timely article in *Appleton's Popular Science Monthly* for July on the "Mob Mind." It strikingly substantiates Herbert Spencer's great generalization that regards society as an organism subject to the laws of organic life. It is a forcible illustration from a novel quarter of the value of discipline. It tells us that "animal morality is mainly the prompting of a fellow feeling, but by the long pressure of an artificial environment, man is brought to submit himself to the constant sway of a moral code often quite alien to his own impulses." Here is another startling and thought-suggestive sentence: "Animals, because they have been less *moralized* than men by education rarely show any such collective *demoralization*." He traces the "craze" to the mob-mind working in vast bodies. These are defined as "irrational unanimity of interest, feeling, opinion or deed in a body of communicating individuals which results from suggestion and imitation." As, for instance, political landslides, cholera scares, booms, panics, religious crazes, etc. The "fad" is discovered as a "milder form of imitation which appears in sudden universal interests in some novelty, as, for instance, roller skating, blue grass, planchette, tiddledewinks, faith-healing, base-ball, telepathy, etc. These create a swell which rapidly sucks into its vortex the timid and weak-minded, and at last grown bigger, involves even the saner kind. As a remedy our writer is going forward, "not to a discredit of the past but a discredit of the mass. The spell of ancestors is broken. Let us next break the spell of numbers. . . . The huddling instinct has no place in a strong character, nor the 'back'-look on the past nor yet the 'out'-look on our fellows, but the 'in'-look upon reason and conscience. We must hold always to a sage Emersonian individualism that without consecrating an ethic of selfishness, a religion of dissent or a policy of anarchism shall brace men to stand against the rush of the mass."

Prof. Baumburger, the able head of the Jewish Manual Training School in Chicago, has been recently advocating in a city paper the principle of progressing the teacher with the child, letting the teacher continue over the same group of children through the successive grades, thus adding greatly to the personal power of the teacher, introducing into her life an element of variety, the absence of which under the present system is so prone to make listless teachers. The fagged, worn-out, and washed-out quality of so many of the public school teachers of America, particularly at the end of the year is, we think, largely owing to the monotony of the routine work of their lives. Continuous application to one grade from year to year tends to make teachers skilled in details but wanting breadth and inspiration. The children of America ask of the public schools to give them less routine and more personality, fewer regulations and more life.

The president of the Central Conference of American Rabbis, Dr. Wise, of Cincinnati, is advocating the establishment of a Jewish Book Concern such as is managed by the Methodists, Baptists, and other denominations. Such an institution has its dangers, but the current literature of the Jewish fellowship in America may be cited as a notable illustration of the dangers of not having it. The Jewish ministry is conspicuously an able one in the United States, while their newspaper press is notoriously shabby in appearance, slovenly in editing. Their papers reflect little credit either upon the taste or ability of their constituents. This is obviously the result of lack of concentration and co-operative strength. Let the progressive Jews of America concentrate their energies on one noble weekly, if they can secure for such scholarly and progressive editing, and it will carry more power than the many local ventures that live on their advertising. There should be as many papers as there are phases of thought and intellect or other scruples. This makes religious papers enough, as all must know, without doubling up on common fields and common constituency.

## From Tower Hill, Wisconsin.

Before our readers see this, the summer school will have begun, and the restful quiet of July will be converted into the more restful activity of the fortnight of co-operative study. The prospects are that the work as announced will be carried out with additions. Sunday, the 8th, will be the annual grove meeting of Helena Valley, which, for the last twenty years, has been a feature looked forward to by the citizens in this section of the country of all creeds, parties, and positions. The democracies of these gatherings have been almost ideal. Catholics and Free Thinkers, foreign born and native, rich and poor, employer and employee, have gathered under the trees with delightful freedom and with mutual respect. A good deal of quiet reading has been going on at Tower Hill and elsewhere, getting ready for Mr. Simmons' lectures on the "Greek Dramas" and for the quest for "Ten Noble Poems," under the guidance of Mr. Jones. Dr. O. G. Libby has just been on the Hill, whither he has run up from Madison on his wheel, a distance of forty miles, as being the easiest way of answering a letter. He begins his work Monday. His enthusiasm for the birds will find waiting appreciation. All summer the residents of Tower Hill have been busy in "telling the birds without a gun," or telling them with a gun that shoots but does not kill,—the field-glass that is always at hand on the porch of Westhope cottage, where bides "ye editor" of THE NEW UNITY. We cannot anticipate the story of our Sundays, but Dr. Thomas, Messrs. Simmons, Simonds, and Jones are expected for the first Sunday. Colonel Nicholas Smith, of Fond du Lac, will be the center of interest on the second Sunday, when he will give his lecture, widely known in Wisconsin, on the "National Songs of the United States," and on the closing Sunday, August 22d, Mrs. Caroline Bartlett Crane will speak in the morning, and Mr. Jones in the afternoon, who will tell the story of a "Sunday in Rome." Between times Professor Perisho will do for the rocks what Dr. Libby proposes to do for the birds—put us into first-hand relations with them, teaching him who runs to read.

This fortnight's work on Tower Hill is typical of the work of THE NEW UNITY, the Liberal Congress, the true church, and the real preacher all the year around. It is to bring the duties and pleasures of life near together, to apply reason to the beauties and complexities of nature, to live with an open eye and an open ear, to extend the fellowship of the woods and the open field into the realms of human life, to make the church walls as hospitable as the hills, human society fluid like the river, but as persistent, purposeful and on-going as the river.

Meanwhile the senior editor does a little each day with Greek drama and English poetry, and carries his weekly load of editorial responsibility for copy, and proof-reading, and the correspondence for the Liberal Congress at Nashville goes on apace. The last mail brought assurances that the Rev. B. Fay Mills, whose orthodoxy is just now being watched so jealously by the faithful, will be with us.

Last Saturday night we welcomed here Alfred C. Clark, the hopeful and hope-giving publisher of THE NEW UNITY. He and his family are spending a fortnight with us. It would seem quite absurd to speak of his sojourn as resting, but it is restful to the rest of us to spend some time in the company of one who has so much faith in the future, such genial control of the problems of life, that in such optimistic hands they cease to be perplexities and become inspirations. With him came the Rev. George N. Falconer, a good friend of THE NEW UNITY and pastor of the Universalist Church at Hutchinson, Kansas. He comes to learn the way and to know the inspirations of a fellowship which Tower Hill and THE NEW UNITY stand for. On Monday, the 9th, Rev. Mr. McCord, pastor of the Universalist Church of Lodi, Wis., and his wife, and Frederick A. Eaton, of the Meadville Theological School came into camp for a fortnight. Among the attendants at the school will be Miss Amelia Hofer, of the Gertrude Kindergarten House, Chicago; Miss Cordelia Kirkland, of the Rush Street Settlement, Chicago; Miss Margaret Stansbury, head of a settlement work in Detroit. There will be other representatives from Polo, Ill.; Omaha, Neb.; from Iowa and various points throughout the state. We chat thus confidentially with our readers in the faith that what is done at Tower Hill is done for all those interested in the work this paper

stands for, that a benefit anywhere will be benefit everywhere, and that the interest developed anywhere contributes to the warmth and life and social interests of the growing family, the outer limits of which are not reached until we have compassed the whole family of man, the struggling, seeking, praying, working souls everywhere.

## About New England Spectacles.

At a recent meeting of the American Historical Association it was emphasized that we must stop wearing New England spectacles while endeavoring to write American history. It is not to the shame of any section that it has given a local coloring to the whole perspective of national life; but it may not be desirable to perpetuate this biased reading. Virginia and Massachusetts began nearly at the same time a collateral development. It must be allowed that during the 17th and 18th centuries Virginia did as much good writing and gave the color to literature as much as Massachusetts. The strongest documents penned about the Revolutionary era were not from Massachusetts—although Otis and Sam Adams did excellent work. Otis' "Rights of the Colonies Asserted and Proved," became the political bible of Massachusetts and was not in less esteem in the lower colonies. But the Bill of Rights, Articles of Association, Articles of Confederation were mostly of Virginia origin. Thomas Jefferson wrote the Declaration of Independence, for which Adams never quite forgave him. Virginia also set on foot the Constitutional Convention. Webster in 1835 said: "The commonwealth of Virginia is entitled to the honor of commencing the work of establishing the Constitution. There is not a brighter jewel in the coronet that adorns her brow. Washington was its soul, Madison its brain."

Why should it have come about that after 1820 Virginia ceased to produce any national literature, and all the land got to putting on New England spectacles? Wirt was the last of the great writers of the old commonwealth. It was the old Federals of New England who took up the pen, and their sons after them. They had their intense prejudices and their local views. They believed in the Rule of the Best. They thought Hamilton's views inspired—and they abhorred Jefferson. They were Calvinistic to an extreme, and hated their opponents; but they wrote with a vim. Then came Channing and Parker, and broadened the theological current. The Transcendentalists followed. Boston became the Athens of the new world. Bancroft was the only historian, however, who succeeded in quite getting the national spirit. The South was read from the standpoint of Boston abolitionists. The West was read from the standpoint of New England reformers. Emerson, Garrison, Phillips, went out to convert the world to New England politics and sociology.

Our recent writers of history have not been able to get off the spectacles. As his volumes approach the slavery struggle, Schouler writes as a Northerner with New England convictions. He is a special pleader. Rhodes does not quite escape the same trouble.

But all this while, from 1820 to 1895, what is Virginia doing? What has she done with the spectacles John Smith used? and those by which Jefferson and Madison and the Randolphs and Monroe and Wirt saw the Union and the world? Literally nothing. All her literature was soaked in a defense of slavery. The one forbidden topic was in all men's minds, and could not be kept unspoken or unfelt in what was written. The world was seen through the green goggles of the Peculiar Institution. This was sad enough for Virginia but sadder yet for the world. What could not the mother of Presidents have done in these seventy-six years but for the accursed and blasting social crime? Not a word of importance all the while except some volumes of theology such as Archibald Alexander wished us to believe faithfully expounded God to man, and a few volumes of very moderate literary value such as William Black's Diamonds.

Virginia had only been asleep. She is now waking to new independence of thought. The vast West meanwhile has begun to see that it is something more than the child of New England. New England herself begins to have a less concentered conception of the Federal Union. If New England spectacles must be laid aside she will be the first to do it. Henry Adams has shown us how to really investigate. The universities are delving into the past with a simple desire for facts and truth. We are creating at last a national sentiment and a national vision. The Missouri Compromise was abolished none too soon for literature. With it a good many other geographical lines were rubbed out. It is now possible to see the glorious heroism of our Southern brothers—to read honestly their past in making the nation. Thomas Jefferson is no longer a Jacobin to New Englanders. Hamilton is no longer a demigod.

The advantage is not only to literature but to social and political life. We can never get too much of Thomas Jefferson, and James Madison, and George Washington in our Northern hearts. These men must be read and loved with Adams; and read, if not loved, with Hamilton. The value of state lines is not easily to be overestimated; but we must be able freely to see over them. We shall therefore with much pleasure wipe the glasses of New England pride and prejudice; and put them in the stout leather case of old federalism; and then lay them away in the museum of outgrown politics and theologies. All hail the better day of national fellowship from Boston to San Francisco? Welcome

the growing power to deal honestly, to think honestly and see honestly by all the world. E. P. P.

## The New Age of Credulity.

This has been rated an age of scepticism. The remarkable discoveries and inventions of recent years, however, have produced in many minds an indiscriminating credulity. So many "impossible" things have come to pass, that the tendency, with the unreflecting person, is docility to give credit to the wildest statements and prophecies. Especially does the "occult," under various names, claim probability for itself from the demonstrated wonders of science. "Are Mahatmas or spiritualistic manifestations any more improbable than the X ray revelations? But the X ray is demonstrated. Then why is the world so perverse on Mahatmas and mediums?"

But this fact is to be noted: That the X ray *is* demonstrated to all who seek to know; while a thousand other pretensions of one sort and another are *not*. The height of presumption is reached when wild and grotesque suppositions attempt to poise upon the shoulders of scientific achievement, while neither comprehending nor submitting to scientific methods of investigation. The relative probability of two propositions is not to be arrived at by comparing the volume and intensity of our uninstructed states of wonder concerning the one and the other. If the (to us) more wonderful prove true, we have gathered from the fact no legitimate data for assuming that the (to us) less wonderful must, therefore, also be true. (The X ray sciagraph doubtless seems to the unscientific mind a far greater wonder than would the invention of a perpetual-motion machine.)

The writer recently heard a man, to whom many flocked with devout attention, say that he "reversed the common method of not believing any proposition until it was proven"; he "believed *all* propositions until they were *dis*proved!" Could not his hearers "see how much greater quantity of truth could thus be grasped?" He must believe, then, if any person choose to tell him so, that the inhabitants of Mars walk upon their heads—until he or another can disprove the assertion. And as for men and things on earth, his suppositious mind must be the receptacle for every conceivable idea and pseudo-idea that the world chooses to dump into it. This busy little man must spend his days in this clutter, and is likely to be most generous in bestowing his collection of cheap curios upon others.

And at the present time, it is to be regretted, there are numberless people who are willing to give ear to any hawker of the wonderful, of however unknown antecedents or remarkable grammar. What such good, but misguided, people need to learn, is to curb their appetite for the wonderful by the application of a few principles of common sense; to learn that an all-embracing credulity is not evidence of hospitality to truth any more than of hospitality to error and absurdity, and least of all is it evidence of intelligence and good sense; and that the person who professes extraordinary enlightenment, and assumes to speak oracularly upon the mysteries of mind or matter, ought to be required to produce credentials both for himself and his revelations.

C. J. B. C.

# The Liberal Congress.

*Hospitable to all forms of thought: Everyone Responsible for His Own.*

## Be Strong, O Bard.

Be strong, O bard, in thought and word,
  And strike a note divine;
Be power of nature, not tame bird,
  And thrill our hearts like wine.
We dream too much in idle ease,
  Do thou of duty tell,
Flash like the sun, flow like the seas,
  Flush mountain height and dell!

Deep in the soul there slumbers still,
  The passion of old days,
The grand heroic soldier will—
  Fair chivalry's pure praise;
Men love the brave and bold by soul,
  The beautiful as well;
Bard, let thy bugle echoes roll
  O'er mountain, down the dell!

Lo, peals the tempest on the hills,
  The lightning flashes far;
What robust strength the storm instil—
  What courage for life's war!
So poet, in these balmy days,
  Arouse the soul as well;
Let thy grand organ notes of praise
  Thunder o'er hill and dell!

WILLIAM BRUNTON.

## Eschatology in Christian Art.

FROM THE JULY OPEN COURT, BY THE EDITOR, DR. PAUL CARUS.

Eschatology, or the doctrine of the last things, commands no longer the same important position in the Christian churches as it did the beginning of the Christian era. The imagination of the early Christians was full of the subject. The Apostles, the Church Fathers, and other Christian writers of legends and martyr-stories speak constantly of the resurrection of the dead, the day of judgment, the torments of hell, of eternal life in heaven; and it is even difficult for the Christians of to-day to realize the extraordinary strain which in past times these ideas exercised upon the minds of the people. Nevertheless, the extraordinary fear of the day of judgment, as the end of the world, was natural enough at an age in which astronomy and kindred sciences that reveal to us the nature, origin, and future fate of our planet were still in their swaddling clothes. Indeed we must be blind not to recognize the fact that the throes which attend the birth of early Christianity consisted mainly of the fears of the fires of hell and the anxiety to escape the universal doom of mankind that was supposed to be near at hand. The key-note of the sentiment among the first congregations is expressed in St. Paul's second epistle to the Thessalonians, where he says:

> Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,
> That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as th t the day of Christ is at hand.

St. Paul's belief "that the day of Christ is at hand" is based upon Christ's own utterances. We read in Mark ix, 1:

> And he (Jesus) said unto them: "Verily I say unto you that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.

That in this passage the second advent of Christ is referred to there can be no doubt, especially as there are parallel passages which are written in the same spirit. In Matthew x, 23, Christ declares that his disciples preaching the Gospel in Palestine and fleeing from one city to another when persecuted for his name's sake, "shall not have gone over the cities of Israel till the Son of Man be come."

St. Paul confidently expected that he himself would see the day of the Lord, and in consideration of its nearness he deemed all worldly care unnecessary. Having explained in his first epistle to the Corinthians the significance of the events in Jewish history and the punishment of sinners, he adds:

Now all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come.* (1 Cor. xii.)

When some of the Thessalonian Christians died, he comforted them by declaring that those who sleep will be resurrected and taken together up to heaven with those who survive. And the words of Paul expressly implied that he himself, together with the Thessalonians whom he addresses, will remain, of which fact he is so sure as to pronounce his opinions as being "the word of the Lord." He says:

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

THE DOOM OF THE DAMNED. (After Luca Signorelli.)

When the early disciples became more and more disappointed at the non-appearance of the Lord in the clouds of heaven, a prominent leader of the Christian Church wrote an epistle to revive their faith, which was apt to suffer by the ridicule of those who did not share this belief. We read in the second epistle of St. Peter:

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

. . . The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

The newly discovered fourth book of Daniel* contains the sad story of a certain man, holding the office of president (προεστώς) in a Christian congregation of Syria, who "persuaded many of the brethren, with their wives and children, to go out into the wilderness to meet the Christ, and they went wandering in the mountains and wastes, there losing their way; and the end was that all but a few were apprehended as robbers and would have been executed by the mayor of the city (ἡγεμῶν) had it not been that his wife was a believer and that in response to her entreaties he put a stop to the proceedings to prevent a persecution arising because of them."

Cases of this kind happen frequently. We read of another Christian officer (also a προεστώς) in Pontus that he also preached the approaching day of judgment. "He brought the brethren to such a pitch of fear and trembling that they abandoned their lands and fields, letting them become waste, and sold, the most of them, their possessions."

The belief in the imminent approach of the day of judgment waned during the third century, but was revived in the year 1000, which was commonly believed to be the end of the millennium prophesied by St. John the Divine, in the Revelation. The disorder and misery which resulted from the foolish acts that people committed in anticipation of the approaching day of judgment all over Christendom are beyond description. Some squandered their property in order to enjoy the last days of their lives, some sold all they had and gave to the poor; some invested all their possessions in masses and church donations, and thus almost all who were filled with the belief in the coming of the Lord fell a prey to the most wretched poverty and distress.

The hope of eternal bliss in heaven is among most of the Christian fathers strongly mixed with the

*τὰ τέλη τῶν αἰώνων. See also Hebr. ix, 26, where the appearance of Christ is said to have taken place at the consummation of the time (ἐπὶ συντελείᾳ τῶν αἰώνων).

* Edited by Dr. Ed. Bratke, Bonn, 1891.

expectations of the endless sufferings of their enemies. Heaven and hell are conceived as inverting the present order of things. Dives is not punished for his sins and Lazarus is not rewarded for good deeds, their future fate is the result of an equalization, as we read in Luke xvi, 25:

> But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

The bliss of heaven appears partly to consist in witnessing the torments of hell. St. John the Divine simply follows the style of previous writers of prophecies and revelations when indulging with great delight in the anticipations of the plagues that will come over this world, and of the punishment that will be meted out to Rome, the new Babylon, the woman of abomination. This anticipation of plagues is an inheritance that Christianity had received from the Jews, who had suffered badly at the hands of the Egyptians, Assyrians, Babylonians, Syrians, and Romans. It is un-Christian for any one to indulge in such hopes of divine wrath inflicted upon his religious adversaries; and happily the main prophecy of the Jewish Christian author of the revelation was not fulfilled. By a strange irony of fate Judaic Christianity disappeared from the face of the earth, while Rome became the centre of the Gentile Christianity, in which capacity she rose almost to more glorious power than pagan Rome ever possessed through her political superiority. Christianity was thoroughly Romanised and remained under the sway of Rome until the Reformation split the Church in twain and opened new possibilities for a progressive development of Christianity, no longer subject to the dictates of a conclave of Italian cardinals and a Roman pope.

THE LAMB OPENS THE SEVEN SEALS.

The Christian world-dispensation according to the Revelation of St. John. (By Schnorr van Carolsfeld.)

Eschatological views at the time of Luther were still in many respects similar to the belief in Christ's second advent during early Christianity. Luther thought that the world would scarcely abide longer than a few decades, and, not unlike St. Paul, deemed it quite natural that he himself might still witness in the body the coming of the Lord.

Since Luther's times eschatological views have changed considerably. The Christian belief in resurrection has been spiritualized and there is a tendency among the most advanced and earnest theologians of to-day to interpret the old eschatological doctrines in the spirit of science. Since we know definitely what the nature of the earth is like, since we understand its origin and have better ideas as to its probable fate in the future, it has become an impossibility to remain under the influence of the crude beliefs of former centuries. But while the literal belief of the mythology in which the ideas of the end of man and of this world has been surrendered, the religious leaders of to-day are endeavoring the more earnestly to preserve their moral significance; and in this respect the eschatological conceptions have not lost their paramount importance in religion, although their influence, like that of antiseptics, appears to be purely negative.

Religion, if it has any right to existence at all, must be able to comfort man, to render him strong in the face of his own death as well as in the contemplation of the discontinuance of all life on our planet. There is a deep truth in the prophecies of the end of the world, and we must learn to understand that while all things, great as well as small, the most insignificant mote as well as entire universes, will be dissolved into their elements, that there are yet things which will never decay. Justice, righteousness, and truth are immortal. The world changes, but the laws of the world remain the same forever and aye. All material combinations will be broken up into their parts. But the eternal types of existence, the ideas, as Plato calls them, the Logoi and the entirety of the logoi, i. e. *the* Logos, or the cosmic order of its immutable harmony, will remain forever and aye.

These things are not nonentities, they are the most real features of reality. Although immaterial, they shape the evolution of all material objects; although not concrete but absolute, they condition of all concrete existences; although superphysical (or, if you please, supernatural), they are the *raison d'être* of all physics.

These things are what philosophers call the purely

formal. They are universal, for they are not here nor there, but everywhere. They are immutable, for they cannot be different from what they are; they are intrinsically necessary. They are eternal, for they do not exist to-day only with the possibility of being no longer applicable to-morrow. They are above time and space. They are supercosmic, for they shape not only the present world, but are the conditions of all possible cosmic evolution.

These things are not, as is the material world, an immense heap of single atoms; they constitute one grand concord, a divine harmony, an eternal unison in which truth, righteousness, and beauty are aspects only of one and the same actuality. Their unity is in religious terminology expressed in the word God.

These things, in brief, are the uncreated, which, when reflected in living creatures, appear as reason; they are the spiritual or the formative feature of existence, which, when developing in sentient beings, becomes mind, they are the ultimate measure of what is right, the standard and norm of goodness, which, when dominating the motives of man, manifests itself in moral aspiration.

That man who by his life-actions gives evidence that God, the uncreated, eternal, and universal order of existence, animates his soul, will fearlessly contemplate the dissolution of his own body as well as of the whole world-system to which he in his bodily existence belongs, for he knows that what is essential in him is immortal, the ideas that ensoul him are indestructible. His spirit is rooted in the immortal, and the end of his life, although a dissolution of the body, is not a dissolution of the divinity which has begotten him, which constitutes the characteristic and main features of his being, and dominates all the impulses of his soul.

---

## Ministry of Angels.

I have read somewhere that the monument designed by W. W. Story, at Rome, for his wife, whom he survived but one year, and which marks his own last resting-place as well as hers, he called "The Angel of Grief," and grief he personified in the beautiful kneeling figure of a woman; Mr. Story was, as you know, the son of our great Chief Justice Story, and educated for a Boston lawyer, but the spiritual in his nature was too strong and he pulled down his shingle, and started with the wife of his youth for Rome, where he felt was the atmosphere necessary to success in art. Of his success as sculptor and author it is not necessary here to speak. As a noble poet said to Bismarck:

"You were a man of your hands—a tower of brain and will, and you were one with a dream, a dream that sang to you still;" so might be said of Story, the immortal. My present purpose is to touch his memory only at that point where he touched religion: He was as far as could be from superstitious belief in impossible bodies called angels, floating in the air. But he did believe devoutly, in the faith of his strong and very superior mind, in personifying sentiment; in cherishing and keeping it alive, rather than overpowering it with argument and prose. The beautiful sermons he preached in stone tell us that, and I also happen to have been a fortunate American friend of some of his later years, to whom he entrusted, in correspondence and in conversation, many of his best beliefs.

Years ago the *Index* published a poem of mine containing the word "angels," which the editor carefully erased and substituted "mortals" in its place, conscientiously, no doubt, thinking it best not to encourage belief in such beings, or perhaps that I, being then a Congregationalist, had reference to some unreal, winged bodies, flitting through space unseen, as messengers of divinity. I am of the opinion that such editing destroys the life of literature and the soul of religion.

Two years ago last November Rev. J. L. Dudley died in Boston, not so well known there as a pastor of Theodore Parker's Society ought to have been, nor so well as his own exceeding and rare genius deserved or Boston's welfare required. Mr. Dudley could talk poetry as well as prose, and although he never wrote a great deal of verse, still he wrote enough to betray to his peers that had he chosen he could have written poems that would have stirred men's souls. It was my purpose, long before this, to have given the world his biography, but circumstances have prevented. The world has had few men so great and good as he, and should study and cherish him and his memory carefully.

Recently, looking over especially his verses, I find that he had partially edited them, possibly thinking they might some day be published. I inclose the following for publication in THE NEW UNITY, with this explanation: it teaches no theology, which its author always tried *not* to do, but it comforts the heart. It was written here in lovely Newport in 1849, with the exception of the third stanza, which he wrote in pencil in the nineties and marked for its place in the poem. It was evidently for me, his wife. I offer it to other hearts than mine for its buoyant hope, its tender faith, and its strong wing of sympathy, lifting you into the upper ether of things imperishable. Mourners are everywhere, and they need comforting, and he knew it.

In 1894 Mr. Dudley had lived in Newport for five years, studying and teaching, and then preaching here for two years for his friend Dr. Thayer, now no more on earth, in the first Congregational Church. Dr. Thayer was genial and cultivated, and a scholar, though always "evangelical," and he said to me three years ago, "I was very fond of Dudley." The regard was mutual, though Dudley never liked the discriminating and ostracising words, "evangelical" or "un-evangelical," one whit better than he liked sectarianism reduced down to its demoninational terms, shibboleths, postures and garments. "Let us stand by our manly, Puritan religion!" was his exhortation.

It will be remembered by a few, that in his last hours Mr. Dudley made frequent reference to angels, vaguely, as it then seemed, and one sentence was published at the time. On waking one morning he exclaimed: "I was up and out two hours ago, looking for angels." "Did you find them?" I asked. "No, but they found me and taught me my folly," was his reply. Probably dream was mixed with the waking, but it is certainly true that he was one always looking for angels. In every person he met, he searched for and summoned the angel, which few were ever so gifted in discovering as himself.

MARION V. CHURCHILL DUDLEY.

MINISTRY OF ANGELS.

HEBREWS I:14.

Weep not, mourner, weep not,
Grief shall pass away;
Angel eyes that sleep not
Watch thee on thy way.

Ask not, O desire not
Those who 've passed away;
Angel wings that tire not
Bore them on their way.

Stand firmer, mourner, firmer,
Apace steals on the day
When hovering angels murmur,
"She too, has passed away."

Earthly joys must perish,
Earthly friends must die;
Angels come to cherish
Hopes of joys on high.

Then tearless, mourner, tearless,
And list dark Jordan's roar;
In angel's arms be fearless,
You 'll reach the distant shore;

And sigh not, mourner, sigh not,
But look to worlds above,
Where angel hearts that die not
Shall be the hearts you love.

JOHN LANGDON DUDLEY.

Newport, R. I., July 9, 1894.

---

## Observations by the Way.

In order that you may understand "how the other half lives" you must visit. To know people is to love them. We hate because we are ignorant, each of the other. Self-conceit is often the result of loneliness. Primitive man did not know his brother because of ocean and mountain barriers; civilized man is not yet civilized because of barriers—social, political, religious. To break down these barriers is or should be the object of all true education. When men know each other better there will be more love in the world. "Evil is wrought from want of thought as well as want of heart." Selfishness is often the result of thoughtlessness; an empty heart is due very often to a meagrely furnished head. Comprehension and sympathy are essentials of a true life; and to attain both he needs must travel, visit the different peoples of the earth, and see things as they really are. We are gradually coming to see that men the world over are more alike than different; that there is a little of all men in every man; that underlying all differences are the same hopes and loves and aspirations.

. . . . . .

The people of Tennesee are at the present time celebrating the One-hundredth Anniversary of the admission of their State into the Union by holding at Nashville, the Capital, a great Centennial and International Exposition. "The plan of celebrating this great event is not," they tell us, "intended as a money-making scheme, but aims at the higher and nobler end of marking with proper dignity and display the end of an eventful century, and of recalling and keeping alive the deeds and names recorded to its credit."

The exposition is a "Miniature World's Fair." Everything is to be found there, from the wonderful talking horse and the perpetual-motion wheel to the Parthenon (the repository of the fine arts collection) and the Pallas Athenæ. There is an auditorium, where all festivals, congresses and meetings are held, with a seating capacity for six thousand people. Here the Liberal Congress of Religion will hold its session — October 19–24. There are other buildings devoted to education and hygiene, minerals and forestry, commerce, history, agriculture and machinery. The women and children, the United States Government, and the negro, each have a building for their own special use. These buildings illustrate beautifully the law of evolution, from the simple to the complex, from "rudeness to convenience, from convenience to elegance and from elegance to nicety." The negro building should be visited by all lovers of progress. The despised slave of forty years ago is awake intellectually, and "thought once awakened does not again slumber." Our colored brother is on the road toward the future. He has caught a glimpse of the morning. Walt Whitman's battle cry — "I will accept nothing which all other men may not have on the same terms" — has become the philosophy of the South as it has that of the North. "Only that which all men may have is worth the kindling of any man's aspiration."

. . . . . .

What a beautiful piece of architecture is the Parthenon! We can now understand what Schegel meant when he said: "There is no more potent antidote to low sensuality than the adoration of the beautiful." We become like that which we most admire. Beauty purifies the thoughts as sorrow purifies the passions. Cold and prosaic and stern and selfish though the world is, it is doing more at the bidding of the sense of the beautiful to-day than ever it has done in the past. And this is a hopeful sign. It is in dull, sordid, money-grubbing mediocrity that the danger lies — the moral danger of our race. There is hope for man as long as he can worship some other deities than Mammon and Grundy.

During July the weather in Nashville is very warm, but cool weather may be expected during October, the month in which the Liberal Congress of Religion meets to deliver its message of universal truth, love and brotherhood.

. . . . . .

There are at present studying at the University of Chicago several brothers of the Universalist cloth—McQueary, of Minneapolis, Alcott, of Elgin, and Chapin, of Galesburg. All are hard at work on the study of economics. Sociology in its various aspects is attracting many liberal minds these days. "Manology," not theology is on top. "The Kingdom of God," says Paul, "is not meat and drink." "Very likely not hereafter," remarks Beecher, "but it is here." "I have always thought," says Jenkin Lloyd Jones, "that Calvinism was related to dyspepsia, and that probably the only real believers in that dreary doctrine to-day are those suffering from gastric inflammation. Proper attention to diet may bring more sunshine into some souls than a course of religious reading would." One of the workers at the Chicago Commons said in a lecture the other evening that ignorance of how to prepare food was the cause of much misery among the very poor. The religion needed to-day is one that will care for the body as well as save the soul. If the knights and dames of ancient times had believed as firmly in the moralities of the bath-tub and the humanities of the cook-book as they did in prayer-cures and

relic and shrine-cures, their own lives might have been happier and brighter, and we, their descendants, might have had saner minds in saner bodies, and might have taken to nobler pursuits and loftier aims. As it is, we, the products of nineteenth century civilization are still asking the question: "What must I do to be saved?" There is, however, hope for humanity in the fact that the morals of hygiene are being discussed in all our schools, colleges and and Universities—and the church?

. . . . . .

On my way to "All Souls," in Chicago, the other Sunday, an orthodox brother asked what good I could possibly get from such a church. He reasoned that unless you believe in the vicarious atonement all preaching is in vain. The church, according to this brother, is an insurance agency. Salvation is a lottery. Religion is a mere fire-escape. Jesus is a Jacob's ladder so men may easily slip to heaven. How different are these two kinds of preaching—that of Orthodox and Liberal! One thinks of God in the past tense, the other in the present and future. One says, "God made miracles and quit; inspired a book and exhausted himself, became incarnate in man, then died and went away." The other says, "God is working still; is inspiring human souls as much now as in any age; incarnating himself in human lives ceaselessly and without end." One says to the young, "Believe that Christ died for you, and be forever happy." The other says, "Become a wise and good man, with pure and generous habits; live your life nobly and die nobly as you live, and keep right on in that mental and moral progress in the next world." One appeals to the lowest in man; the other to the highest. Choose ye this day whom ye will serve. Ye cannot serve both God and Mammon.

. . . . . .

Here we are at Tower Hill, Wis., the summer home of Pastor Jones and his many tired friends from the big cities and remote counties. "Its attractions are its disadvantages." No chance to spend money—just think of it! Here we find beauty and solitude with only a few pestering mosquitoes buzzing around our ears, destroying the possibility of a "Spring Green" poem. But anything is better than nothing.

> O, were this stillness lodged within
> The countless hearts in cities pent,
> To mitigate the feverish din.
> With this soul-soothing element!

Who is that laughing out so loud?

Why, Alfred C. Clark, the genial publisher of NEW UNITY, who is spending a week at Tower Hill with his wife and bairns. We agree with Alfred that the man who cannot laugh is fit for "treason, stratagems, and spoils." Nature is in favor of joy and gladness. Birds chant, lambs frisk, kittens gambol, brooks sing. "Tis eleven o'clock, the hour Brother Jones reads to us from the Greek Dramas. Exit Scribe. GEO. N. FALCONER.

Tower Hill, Wis., Aug. 3, 1897.

---

The underlying reality in what we call matter is nothing but spirit. Material things, as they are only effects, can have no independent existence. They have the root of their existence in mind, for all their origin and continued being to God, who is an infinite, everywhere-present spirit.—*William W. Kinsley.*

# Correspondence.

EDITOR OF THE NEW UNITY:

*Dear Sir:*—In your last number the quotation—

> Eternal Spirit of the chainless mind,
> Brightest in dungeons, liberty! Thou art, etc.

appears, apparently credited to William Lloyd Garrison. These lines are found in Byron's "Sonnet to Chillon." Perhaps Mr. Garrison used them without quoting them as from Byron.

Respectfully yours,
HENRY R. KELLOGG,

Lafayette, Ind., Aug. 1, 1897.

We thank our correspondent for the above correction. The lines were quoted from the first number of Garrison's *Liberator* as we found it in the reprint of the "Old South Series," of which we made editorial mention last week. The lines there appear anonymously without any credit, evidence that even the earnest printer could be a careless editor, and his carelessness laid a trap for still more careless editors that were to follow, into which the editor of THE NEW UNITY fell. EDITOR.

---

## Mr. B. B. Nagarkar and the Suffering in India.

TO THE EDITOR OF NEW UNITY:

Being just in receipt of information from Mr. B. B. Nagarkar, the Brahmo-Somaj leader, of Bombay, India, who is so well known to readers of THE NEW UNITY, I think his friends in this country will be glad to have me send a few words about him to your columns. As you know, after the close of the World's Parliament of Religions he spent a year or so lecturing in this country and England on the Brahmo-Somaj movement, and then returned to Bombay to resume his old work there. When I reached Bombay a year ago last December, on my mission to India from the British Unitarian Association, Mr. Nagarkar was the first man to meet and welcome me. He also rendered me very important assistance in my mission by making appointments for me to speak before the Somajis and hold conferences with Somaj leaders in Bombay and a number of other cities in western and northern India. At that time he was holding Brahmo services regularly in Bombay, editing a monthly religious magazine called *Harmony*, copies of which some of your readers may have seen, and going away on short preaching and lecturing tours to other cities when there were openings and he could find time. This went on till the coming of the double scourge, the famine and the plague, a few months later. The famine has not been so severe in Bombay as in some other parts, though it has caused a good deal of suffering even there. But the plague broke out in Bombay with especial virulence, and the suffering it has caused cannot be described. Not only was the number of deaths large, but the alarm created was so great that more than half the population of that great city of a million people fled, to escape the contagion. Of course Mr. Nagarkar's society was broken up and his source of income cut off. No other course seemed open to him except to give up his house, store his furniture, and take his family (wife and three children) into the north until the ravages of the plague were over.

There he has been doing what he could for the Brahmo-Somaj cause by pleading and lecturing in Lahore and several other cities of the Punjab; but he has had to give up the publication of his magazine, and reduce all his expenses to the lowest possible limits, as the Punjab is a region where the famine is very severe. Mr. Nagarkar writes: "The last seven or eight months have been full of trials and deep anxiety. Thank God, my own family has been spared, but the plague has caused serious gaps in the circle of my friends. We leave Lahore about the middle of next month (July) to go back to Bombay, where nearly every house is full of grief and desolation. It will take some time to recast and reshape my work there, it is so badly broken up. Indeed, I do not see prospect of much if any financial support for it for the next year or two. Yet I must do the best I can. Amid the trials of the past the greatest cheer and consolation I have had has come from the sympathy of friends, especially friends in America. From time to time letters of anxious inquiry have come to me from the States, and several friends have rendered me some practical help. I cannot find words to express my appreciation of this sympathy and kindness."

I know from many letters coming from friends in India, and from periodicals which I am constantly receiving from there, that the reports which have been published in this country have not overstated the suffering caused in India by the famine and the plague. Some aid to the sufferers has been sent from America, though very little compared with America's abundance or India's great need.

If any friends of Mr. Nagarkar would like to contribute something to help him in this time, when the support of his work is cut off, and when the distress appealing to him on every side is so great, they may send any sums, large or small, to the editor of NEW UNITY, or to me, and we will be glad to see that the money reaches its desired destination.

J. T. SUNDERLAND.

Ann Arbor, Mich.,
Aug, 1, 1897.

---

## Dear Old Aunt Belinda.

She was always hurrying,
Flurrying and worrying;
Dear old Aunt Belinda!
Never had a day for rest;
Never had a quiet breast;
Always some one "sore distressed;"
Kind old Aunt Belinda!
Just in fun, each morn I'd say:
"Who's the 'sore distressed' to-day?"

How to smooth another's way,
Seemed to be her aim each day;
Dear old Aunt Belinda!
Always in the same strange mood;
Always, always doing good;
Clothes to one; another, food:
Kind old Aunt Belinda!
Just to tease her, I would say:
"Who's the 'sore distressed' to-day?"

Deck her form with flowers fair;
Kiss her hands and smooth her hair;
Dear old Aunt Belinda!
Hers, at last, a day for rest;
Hers, at last, a quiet breast;
Many blessed she; much she's blessed,
Kind old Aunt Belinda!
Weeping, sad, I turn away—
I'm the "sore distressed" to-day.

*James Rowe, in the Independent.*

ALBANY, N. Y.

# The Word of the Spirit.

*"Get thee up into the high mountain; lift up thy voice with strength: be not afraid*

---

## The Message of the World's Religions.—Buddhism.

BY PROFESSOR T. W. RHYS DAVIDS, PH.D., LL.D., OXFORD UNIVERSITY, ENGLAND.

FROM THE OUTLOOK OF JULY 10, 1897.

The future Buddha (the founder of the great system of religion and philosophy which we call Buddhism, and which he called the Dhamma or the Norm) was born in the sixth century B.C., in a noble family of Aryan descent, then settled at a place called Kapila-vatthu, near what is now the boundary between British India and Nepaul. How, in his twenty-ninth year, he left his wife and only child and went out into the wilderness to become a homeless wanderer; how he spent six years of probationary studies into the mysteries of life; how, after much mental struggle, he at last deemed himself to have discovered the solution of that mystery, and came forward as a teacher of the new doctrine; how he founded the Buddhist Order, that oldest and most influential of all mendicant orders, and how he died peacefully forty-five years afterwards, is now well known to all. What we have to consider for a short space are the salient features of that philosophy of life which he set forth.

When he began to think, it was not so much the fear of the gods that most filled with awe the minds of previous thinkers, as the fear of transmigration. The belief in the transmigration of souls, everywhere a part of primitive animism, had then acquired in the valley of the Ganges a power and a vitality much greater, much more influential, than it had at a similar stage in the religious evolution of other ancient peoples. Very real, very constantly present to the minds of ordinary men, the idea filled the hearts of the more thoughtful with a vague dread of the future. How was this transmigration to end? Where, even after endless aeons of different lives in different bodies, could the soul look to find rest and peace at last? Even a rebirth in heaven offered no security. For the gods and the angel-spirits, however long the duration of their bliss, were doomed to fall, in their turn, from their high estate, and be reborn, according to their deeds, in other bodies.

The most imaginative and poetic thought they had found a way of escape. They postulated a god, higher than all other gods, the personification of the mystic words of the ancient sacrifice, Brahma, in whom all else that lived found its life. The logical conclusion was further drawn that all matter also was derived from Brahma, was Brahma. It is an error to trace back into pre-Buddhistic literature the notion of an absorption after death into this all-pervading deity. It was enough for the thinkers of that day that the man who, in this life, realized the identity of his own soul with Brahma would, when he died, go to the Brahma world, and thence never return, never be reborn. Thus, and thus only, was a firm resting-place to be found. The peace realized already in this life as a consequence of the sense of identity with God would never pass away.

This theory, though common to various schools

among the Brahmins, was confined to the few. It was taught, in poorest hermitages, as a mystery attainable only by the select, the deepest thinkers, and even by them only by the grace of God. The mass of the people, when they thought about such things, were content, as we see from the funeral ceremonies, to look forward to a rebirth among the departed fathers in the world of the gods. The more religious thought to make this end more sure by careful observance of sacrificial rites and customary duties, or even, in extreme cases, by ascetic practices of various kinds. But just before the rise of Buddhism there had been, due greatly to favorable political and economic conditions, a remarkable increase in the popularity of all sorts of theosophic speculation; and numerous teachers, not by any means always Brahmins, were posing as sophists, and as teachers of new things.

Under two such teachers the future Buddha at first, immediately after his renunciation, studied. But, being dissatisfied with their teaching, because it dealt more with the attainment of self-induced trance than with the ethical training he desired, he left them, to work out the question by and for himself. We cannot, therefore, be surprised to find, either, on the one hand, that the system he afterward put forth bore evident traces of the previous speculation, or, on the other, that it differed so greatly from that speculation in matters fundamental that it stamps him as the most original of all the leading religious teachers of the world.

His system aims, like the previous one, at salvation from transmigration. But he went behind transmigration. Why did they all dread this endless transmigration, unless renewed becomings meant also renewed sorrow? The object to be aimed at must, therefore, be, above all and after all, the conquest of sorrow. But what is sorrow other than a subjective feeling, an experience of one's own mind? It is the separation from the loved and liked, the enforced union with the dreaded and disliked, the sense of wants unsatisfied, the sense of growing old, of decay and death. Now, all these are found wherever a separate individuality is found. And that is the reason why these constant becomings, these reiterated rebirths (which always involve a separate individuality) are bound up with sorrow.

What brings all this about? It is the unsatisfied longings at the moment of death that causes the rebirth. (Here the Indian thinker agrees, not only with his own predecessors, but also with Plato.) And these longings are, always and only, of three kinds—the lust of the flesh, the lust of life, and the love of this present world. To lay these, then, aside, to get rid of them, to become free from them —that would be the means to the end that all the religious thinkers of that day equally desired.

But these ignoble longings are also things of the mind, the outcome of a man's own heart. The way, then, and the only way, to the conquest of them must be the conquest of one's own heart by the cultivation of the opposite dispositions. No theosophical speculation, no views about one's soul, no hopes of a future life, no sacrifices, no penances, no external aid, can here avail. Nay, more than this, reliance on one or all of these expedients only serves to turn the attention away from the only useful struggle, which is the struggle after self-conquest. The other, then so popular, methods are all worse than useless, they are actually pernicious.

Now, self-conquest is not so easy. It must be carried on gradually, and according to a system, or the intellectual and ethical effort will be vain. The system put forward by the Buddha is well known as the Noble Eightfold Path (in Pali the Ariyo Atthangiko Maggo), that is to say:

1. Right Views.
2. Right Aspirations.
3. Right Speech.
4. Right Conduct.
5. Right Livelihood.
6. Right Effort.
7. Right Mindfulness.
8. Right Rapture.

To have reached the end of this eightfold path, to have made each of its eight divisions part and parcel of one's own nature, to have *become* all that it implies, is Arahatship or Nirvana. And the unshakable emancipation of heart which the Arahat then enjoys is described as the aim and the essence, the pith and the goal of Buddhism.*

How tame it must have seemed, how empty, how pale, compared with the sacrificial rites, or the elaborate penances, or the high-flown theosophies of the other religious teachers! One can almost hear the sneer of the worldly-wise superior person of that day against the "platitudes of the Noble Eightfold Path;" one can almost feel the want of something more supernatural, more striking, that would at once be felt by the theosophists on hearing the simplicity of this new doctrine.

Whether one agrees with Buddhism or not, it is easy to see that these objections, at least are unfounded, exaggerated. It may be a platitude that every man ought to have right views. It is not a platitude—most men would deny it (and none more contemptuously than the superior person)—that every man ought to have right rapture. It was not only not a platitude, it was either a colossal blunder or a new truth of the very greatest weight, that salvation was to be sought in a state of mind, and in that only. Whether right or wrong, no one in the history of the world had hitherto put forward such a doctrine. And it certainly was not a simple matter that these eight, and just these eight, should have been held to be, in themselves, sufficient. Nor was it so simple even to grasp what the eight points, thus deliberately chosen, actually did, and did not, include and mean; still less what the Path, as a whole, leads up to and involves. Whatever else it was, early Buddhism was a most original, a most carefully thought out and balanced system.

This system is explained in the collection of 186 Dialogues of the Buddha preserved to us in the Buddhist sacred books. The forty-third of these Dialogues is devoted to the elucidation of what is meant by right views. It will be well, even only as a specimen, to set out in detail what this elucidation is as explained in the ninth of the Dialogues of lesser length. And, first, the man of right views understands what is evil and what is good, and the roots of each. And again he knows what are the four bases of bodily and mental life, and how these bases come into action and afterwards cease. The four, it may be mentioned in passing, are food, contact (through the senses with the outside world), mental activity, and consciousness. There is no mention either of Brahma or of a soul of intuitive ideas. As a consequence of this knowledge, the disciple gets entirely rid of sensuality and of ill-will

* Majjhima I., 205.

toward other beings, for he roots out of his heart the tendency toward the pride that arises from the belief in an ego; and thus, conquering delusion and gaining wisdom, he, even while yet in this present world, makes an end of sorrow.

And, again, he knows what sorrow is, and its origin and its cessation—how it is bound up with the temporary individuality resulting from the evanescent union of the five groups of bodily and mental qualities (which go to make up each individual); how it results from craving, and ceases in Arahatship.

And, again, he knows what old age and death mean, the getting aged and broken and white and wrinkled, the approaching end of one's allotted span of life, the breaking up of one's bodily organs; and the fall out of the class of beings to which one belongs, the disintegration of the five groups, the vanishing away from the sphere that one has filled—how both of them, death and old age, come from birth, and how both are overcome by Arahatship.

And, again, he knows about birth and becoming, and about the grasping and thirst from which they come, and how all of these cease in Arahatship.

And he knows about the sensations and about the ideas that follow thereon, how they arise and what they lead to; and about name, and form, and consciousness, and mental predispositions; how all have their root in ignorance, and how ignorance can be analyzed ultimately into the four great evils —lust and becoming, delusion, and unwisdom. When he knows all this, then is his insight right, his views are straight, and endowed with an abiding trust in the truth; he has entered into the realm of the good law.

It may safely be said that no one, if asked to define right views, would give precisely this explanation. We have here unfolded to us what was then, and what is still, a new and original view of the mystery of life. The "soul" theory, which lies at the basis of all other religious systems, is conspicuous only by its absence. And there is no reference to any final causes. There is, indeed, a constant reference to causes and effects—very often of a kind that must seem strange, and at first sight almost unintelligible. But the main thesis is that life is the result of a temporary collocation of conditions that are always changing and are constantly tending to dissolve. To be able to trace the rise of any one state from the immediately preceding one is part of "right views." To be able to explain the ultimate and necessary first cause, or causes, is no such part. It is implied (and is elsewhere explicitly stated) that to have views about ultimate questions is a positive danger, inasmuch as it leads the man who holds them to rest on them without paying that strict attention to the immediate causes that it is so important for him to grasp.

But the inevitable limits of space preclude any further comment on this statement of the right views that are the first thing necessary to the Noble Path. The right aspirations are explained in the twenty-ninth Dialogue. Lowest of all comes the aspiration after a sufficient livelihood, and the regard and respect of one's fellow-men. Better than this is the aspiration after rectitude of life. Better again than that is the aspiration after the rapture and the mental peace that arise from the insight of meditation. Still better is the aspiration after certainty of knowledge. And best of all is the aspiration after that emancipation of heart that, first obtained as a temporary, momentary state, may by continued effort be made a permanent part of one's very being. That is the thing—this unshakable emancipation of heart—which is the meaning, and the pith, and the end of the whole matter.*

The interpretations of right speech and conduct and livelihood and effort are not so different from the ordinary meaning attached to similar expressions in the West. But they leave out everything not in harmony with the above. Right livelihood, it may be added, involves, among other things, that it brings hurt or danger to no living thing—a far-reaching ethical proposition that, if rigidly observed, would play sad havoc with many modes of livelihood highly honored in the present social conditions of the West. Right effort has, of course, nothing to do with getting on and making money. It is a never-flagging activity of the mind directed to ethical ends. And the important place it occupies in the "Path" is in striking contradiction to the constant hints in popular literature at the apathy and the idle, dreamy sort of existence supposed to be characteristic of Buddhism.

Right mindfulness would be almost inevitably misunderstood by Western readers without the aid of commentary. It means a constant presence of mind in all the ordinary acts of life, never for one moment forgetful of the real facts of the subjective and objective phenomena that are ever passing before one's mental vision. This is set out in detail in many passages in the Sacred Books, and two of the Dialogues are devoted exclusively to it. There it is laid down that this constant mental alertness is the only method for purification, for getting beyond grief and woe, for putting an end to sorrow and suffering, for the realization of Nirvana.†

Finally, right rapture is the peace of heart which follows on the sense of victory gained; and is realized by that steadfast concentration of mind in which the sense of "This is I" and "This is mine" has been finally got rid of and overcome.‡

The system is pieced together like a puzzle. Each detail is only really mastered when its particular place in the system is kept before one's mind. An exposition confined to the necessarily narrow limits of such an article as the present one can attempt to deal with only the more fundamental and general features of the scheme. To any one who will study it, it is full of suggestion for practical application in the ethics of to-day. And its great value is the aid which it affords to the student of the comparative history of the development of human thought.

---

Not all who fail have therefore worked in vain. There is no failure for the good and the wise.

—*Chas. Kingsley.*

* Taken in abstract from Majjhima I, pp. 192-197, where the reference is to members of the Order.

† See, for instance, Majjhima I, 55-63.

‡ Compare Anguttara III. 32, with Milinda 325, and Samyutta IV, 297, 350, and Dhamma Sangani II, 15, 24.

‖ Further information will be found in my just published "American Lectures," and in the authorities there referred to.

# The Home.

*Our daily life should be sanctified by doing common things in a religious way.*

## Helps to High Living.

SUN.—Simplicity doth tend toward God; purity doth apprehend and taste Him.
MON.—No man doth safely rule but he that hath learned gladly to obey.
TUES.—By patience and true humility, we become stronger than our enemies.
WED A good and peaceable man turneth all things to good.
THURS.—Love watcheth, and, sleeping, slumbereth not.
FRI.—Love makes everything that is heavy, light; and it bears evenly all that is uneven.
SAT.—God weigheth more with how much love a man worketh, than how much he doeth.

—*Thomas à Kempis.*

## The Happiest Heart.

Who drives the horses of the sun
  Shall lord it but a day;
Better the lowly deed were done,
  And kept the humble way.

The rust will find the sword of fame;
  The dust will hide the crown;
Ay, none shall nail so high his name
  Time will not tear it down.

The happiest heart that ever beat
  Was in some quiet breast
That found the common daylight sweet,
  And left to heaven the rest.

—*John Vance Cheney.*

## In the Light of a Spring Morning.

Spring has a wonderful way of bringing out hidden traits of character. Through my window I look out upon a tiny farm. It is kept by a tall, hard-looking, rough-bearded fellow, whom I have watched striding about his fields all winter, with but little sympathy. Yet it would seem I have been doing him wrong. For this morning, as he passed along the outside of the railing wherein his two sheep were grazing, suddenly they came bounding towards him with every manifestation of delight, literally recalling the lambkins which Wordsworth saw bound "as to the tabor's sound." They followed as far as the railing permitted, pushing their noses through at him; nay, when at last he moved out of reach, they were evidently so much in love that they leaped the fence and made after him. And he, instead of turning brutally on them, as I had expected, smiled and played with them a while. Indeed, he had some difficulty in disengaging himself from their persistent affection. So, evidently, they knew him better than I.—*Richard le Gallienne.*

## He Repented.

A story comes from New Haven about a black spaniel that abstracted a feather-duster from his owner's house, and while playing with it tore out all the feathers. The dog, after being shown the featherless handle, was giving a whipping. He then disappeared, and about an hour afterward walked bravely into the house with a brand new duster in his mouth. He walked up to his mistress and meekly deposited the new brush at her feet. By the mark on it she saw that the dog had stolen it from a neighboring store.—*Our Dumb Animals.*

## That 's The Way.

Just a little every day,
  That 's the way!
Seeds in darkness swell and grow,
Tiny blades push through the snow,
Never any flower of May
Leaps to blossom in a burst,
Slowly—slowly—at the first,
  That 's the way!
Just a little every day.

Just a little every day,
  That 's the way!
Children learn to read and write,
Bit by bit, and mite by mite,
Never any one, I say,
Leaps to knowledge and its power;
Slowly—slowly—hour by hour,
  That 's the way!
Just a little every day.

—*Ella Wheeler Wilcox.*

## A Little Princess.

It is only in fairy tales that princesses have everything they want and are allowed to do just as they please. Perhaps you will hardly believe that the Princess Royal, Victoria Alexandrino of Great Britain, had to learn to sew. Some day, if you go to England, you may be able to see a very interesting collection of dolls, dressed in all sorts of strange costumes, all made by the Princess herself. There are Swiss peasants, and ladies of the French court in gay satins and silks, German milkmaids, Italian girls, Turkish women, and a host of others. It must have taken a great deal of study of pictures of national costumes, and more patience than most little girls have, to make them. And these dolls, mind you, were n't many-springed French affairs, which talk and walk, and do all sorts of amusing things. They were just plain wooden Dutch dolls, such as an American little girl would be almost sure to snub very severely. The Princess was very fond of them, however, and no doubt cried just as hard as any ordinary little present-day girl would when one of her dollies lost an arm or a leg.

Princesses don't really have such very different times from other little girls. They are n't even allowed to wear silk and satin and velvet frocks every day, as some little girls think they'd do if the fairy godmother would only come along and turn them into princesses. A picture of Queen Victoria, taken when she was a little girl, shows her dressed in a frock of white muslin, and wearing no ornaments or decoratious of any sort, except a blue silk sash. Almost any little girl could wear clothes fit for a princess, at that rate.—*The Outlook.*

## Best or Worst?

"The world has enough of a certain kind of 'sick people,'" says John B. Alden. "Crotchety grumblers at God's best gifts; born in the wrong climate, even if it was not unfortunate to be born at all; had the wrong teacher at school, brought up in the wrong church, lived in a bad state, and the nation itself had the wrong form of government. Poor creatures! Their days are full of trouble, and you might think most of them had been nights. Perhaps what ails them is tight boots and want of sunrise air; late suppers, and selfishness." Every one can make the best or worst of what befalls him, as he prefers. These "sick people" evidently prefer the worst, or they would not always seek to see things that way. If we prefer the best, we shall see that side of life, and live in and near it.

A 24-page Weekly.

# THE NEW UNITY

$2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

SENIOR EDITOR,
JENKIN LLOYD JONES.

ASSOCIATE EDITORS,

HIRAM W. THOMAS, EMIL G. HIRSCH, E. P. POWELL,
FRANK BUFFINGTON VROOMAN, R. A. WHITE, JOSEPH STOLZ,
CAROLINE BARTLETT CRANE, A. N. ALCOTT, PHILIP S. MOXOM,
OSCAR L. TRIGGS, FREDERICK STARR, W. A. COLLEDGE,
CHARLES ZEUBLIN, ELLEN T. LEONARD, JOHN W. CHADWICK.

ADDITIONAL MEMBERS OF THE PUBLICATION COMMITTEE OF

LIBERAL CONGRESS OF RELIGION:

W. C. GANNETT, GEO. H. SHIBLEY, MARY F. STRONG,
PAUL CARUS, HANNAH G. SOLOMON, EDITH LACKERSTEEN,
L. J. DUNCAN, UNA MCMAHAN, ALBERT SCHEIBLE.

**Remittances** should be made payable to Alfred C. Clark, and may be by express or money order, postoffice money order, draft, check, or registered letter, as most convenient. The date following your name on your paper's "yellow label" will show the date to which your remittance has been paid. No other receipt is given unless stamp is sent.

**Discontinuances.**—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

**Changes of Address.**—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

**All Letters** concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

**Editorial.**—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

# The Liberal Field.

*"The World is my Country; To do good is my Religion"*

A NOTED AMERICAN PREACHER.—This is the title of a twelve-page article in the August *Arena* on Minot J. Savage, with whose writings most of our readers are so familiar. It is seldom given to a minister to live through his period of heresy and unpopularity as successfully as Mr. Savage. Mr. Savage claims, not quite justly, we think, to being the first minister to deliberately accept evolution in the pulpit, and to expound morals and religion on that basis. But certainly he has succeeded above all his associates in compelling a hearing on this line, and he has passed from being a heretic among heretics to being a somewhat popular and mild heretic from the orthodox estimate. Mr. Savage has passed from being the most popular expounder of progressive thought in Boston to a similar task in New York City, and the indications are that he will vindicate his ability to thus minister in the one place as in the other. Mr. Savage has been a tireless worker for over a quarter of a century in the liberal pulpit, and he is still at it. All friends of a reasonable religion and of religious reasonableness will continue to wish him Godspeed.

WALES.—The South Wales Unitarian Association has just held its annual meeting at Aberdare. Some twenty ministers were present, among whom was the Rev. T. Lloyd Jones, of Liverpool, whose visit to this country some years ago is well remembered by some of our readers.

The Brahmo-Somaj of India issues a gaily printed "Address to her Most Gracious Majesty Victoria, Queen of Great Britain and Ireland, and Empress of India," on the occasion of her jubilee. In florid rhetoric it counts her virtues and her services to India. The Queen is reminded that it was the Raj Ram Mohun Ray who inaugurated the reform that abolished Suttee, the burning of widows on their husbands' pyres. He caused the spread of Western education, Western science and the promotion of the spiritual worship of the one true God, the common Father of all nations, in order to accomplish which purpose he laid aside the privileges of his caste. The Queen is thanked for what she has done for suffering mankind of India. The following paragraph will enlighten other readers besides the Queen:

From the days of its founder, the Brahmo-Somaj has always taken a keen interest in the progress and education of women and the elevation of their status in the family and in the community; and it now recalls with thankfulness and satisfaction the progress made by women under Your Majesty's beneficent rule, not only in other countries, but also in India. The labors of the Brahmo-Somaj in this direction have been fully recognized by Your Majesty's educational officers, it having been officially said regarding their community "that in abandoning child marriage they have got rid of the chief obstacle to female education; and it is among them consequently that female education has made the greatest progress in quantity and still more in quality." And the Brahmo-Somaj owes it to itself to gratefully and fervently acknowledge that the progress which it has been able to make as a social and religious organization would not have been possible without that security which Your Majesty's government has granted to all your subjects by the recognition of the principles of civil and religious freedom, and the protection it has extended to them in the exercise of all their legitimate rights. We thankfully call to mind at this moment the part which Your Gracious Majesty personally took in the framing of the noble proclamation of 1858, which was based on lines of mercy, justice, and religious toleration, and which brought India under Your Majesty's direct rule.

# GOOD BOOKS.

I have on hand the number mentioned of each of the following works. *I will take just one half of the regular price*, which is quoted in each instance, and on receipt of same they will be sent, all charges prepaid.

| | Regular Price. | No. Copies. |
|---|---|---|
| **"Echoes from Central Music Hall."** —Donohue & Henneberry | $1.00 | 2 |
| **"The Faith of Reason."**—John Chadwick. (Roberts Bros., Boston) | 1.00 | 1 |
| **"The Rising Faith."**—C. A. Bartol. (Roberts Bros.) | 1.25 | 2 |
| **"Ethical Religion."**—Wm. M. Salter. (Roberts Bros.) | 1.50 | 1 |
| **"The Man Jesus."**—John Chadwick. (Roberts Bros.) | 1.00 | 1 |
| **"Lessons From The World of Matter."**—Theodore Parker. (Kerr) | 1.00 | 1 |
| **"Martin Luther."**—F. H. Hedge. (Roberts Bros.) | .60 | 1 |
| **"Proof of Evolution."**—Nelson C. Parshall. (Kerr) | .50 | 1 |
| **"Life and Conditions of Survival."** —Lectures delivered before the Brooklyn Ethical Association. (Kerr) | 2.00 | 1 |
| **"Sunday School Stories."**—Edward Everett Hale. (Roberts Bros.) | .50 | 1 |
| **"Helpful Thoughts."**—E. E. Hale, selected by Mary B. Merrill. (Roberts Bros.) | 1.00 | 1 |
| **"The Trial of Sir John Falstaff."**—A. M. F. Randolph. (Putnam's Sons) | 1.50 | 1 |
| **THE STORY OF THE NATIONS' SERIES.** | | |
| **"The Story of the Jewish Church."**—Arthur Penrhyn Stanley. Charles Scribners. 3 vols | 2.00 each | |
| **"The Thought of God."**—1st series. Hosmer & Gannett, (Roberts Bros.) | 1.00 | 1 |
| **"Such as They Are."**—T. W. Higginson and Mary Thatcher Higginson | 1.00 | 1 |

Any one or all of the above books will be sent, charges fully prepaid, for one-half the regular price. Send in your order.

Alfred C. Clark, Publisher,
185-187 Dearborn Street.

# CLUBBING LIST.

We can furnish subscribers to THE NEW UNITY with other periodicals at a reduction from publishers' rates. A few leading ones only are here quoted:

| | Reg'lr Pr. | Club Pr. |
|---|---|---|
| Atlantic Monthly Magazine, | $4 00 | $3 35 |
| Century Magazine, | 4 00 | 3 60 |
| Cosmopolitan, | 1 00 | 95 |
| Current Literature, | 3 00 | 2 60 |
| Forum, | 3 00 | 2 75 |
| Harper's Bazar, | 4 00 | 3 35 |
| Harper's Magazine, | 4 00 | 3 15 |
| Harper's Round Table, | 2 00 | 1 65 |
| Harper's Weekly, | 4 00 | 3 35 |
| The Independent, | 3 00 | 2 60 |
| Leslie's Weekly, | 4 00 | 3 35 |
| McClure's Magazine, | 1 00 | 90 |
| Nation, | 3 00 | 2 85 |
| North American Review, | 5 00 | 4 25 |
| Popular Science Monthly, | 5 00 | 4 60 |
| Review of Reviews, | 2 50 | 2 50 |
| St. Nicholas Magazine, | 3 00 | 2 65 |
| Scribner's Magazine, | 3 00 | 2 60 |
| Sunday School Times, | 1 50 | 1 15 |
| Youth's Companion, | | |
| New Subscriptions | 1 75 | 1 40 |
| Renewals, | 1 75 | 1 75 |
| The Homiletic Review, | 3 00 | 2 40 |
| The Literary Digest, | 3 00 | 2 40 |

Rates for publications not named above will be furnished on application. Address

ALFRED C. CLARK Publisher,
185-187 Dearborn St., Chicago.

Deafness Cannot be Cured

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the eustachian tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free. F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75 cents.

## Old and New.

It is estimated by the *Church Economist* that $6,000,000 will be spent this summer by religious people in attending the four national conventions of the Christian Endeavor Society at San Francisco, the Young People's Baptist Society at Chattanooga, the Epworth League at Toronto, and the Brotherhood of St. Andrews at Buffalo.

Dr. Dahlmann, a distinguished pupil of Professor Bühler, has brought out a new book on the Mahabharat. In his new work he has worked out some new theory regarding the use and origin of this great epic. The author has, with great care and skill, reviewed the old theory of Dr. Bühler, and has arrived at the result that the epic must have existed as early as the fifth century B.C. Questions as to the date of the Mahabharat has been incidentally treated in Professor Jocobi's recent paper on the origin of Buddhism. He considers the second and third century B. C. to be the very latest date, on the ground that the Saks and Yans are not referred to in the epic as nations inhabiting the Punjab, and that neither Buddhism nor Persian sway over the Punjab is mentioned in the Mahabharat.—*Naha-Bohdi Journal of Ceylon.*


**$10.50 TO BUFFALO AND RETURN**

From Chicago via Michigan Central, "The Niagara Falls Route," good going August 21–23. A rare opportunity to go East at very low rates over "A First-class Line for First-class Travel." Reserve your sleeping car accommodations early by writing to L. D. Heusner, General Western Passenger Agent, 119 Adams Street, Chicago.

**SUMMER TOURS**

**Rivers, Mountains and Seashores...**

**GRAND TRUNK RAILWAY SYSTEM**

The sale of Summer tourist tickets from Chicago to Eastern Tourist Resorts reached by the Lines of the Grand Trunk Railway System, embracing Niagara Falls, Muskoka Lakes, St. Lawrence River, White Mountains, Portland and Seacoast Resorts, commences June 1st, continuing to September 30th, inclusive.

**Seaside and White Mountains Special**

"The Finest Train in the World" making weekly trips between

**Chicago, Portland and Old Orchard Beach.**

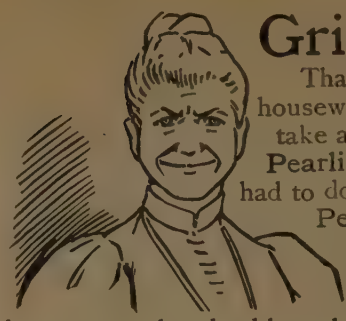
Every Thursday from Chicago at 10 A.M.

The elegance and comfort of this train, combined with the ever-changing panorama of Nature's grand and beautiful scenery through which it passes, makes it the most desirable train between Chicago and the Sea Shore and Mountain Resorts of the East.

For further particulars, Excursion Folders, Time Tables, Berths in Sleepers, or Tickets, apply to

**L. R. MORROW, C. P. & T. A.,**

**103 Clark St., Chicago.**



**Grin and bear it.**

That's what you'll have to do, if your housework tires you out and you won't take away the hardest part of it with Pearline. That's what women have had to do for lo, these thousands of years. Pearline has done, and is doing, more to lighten and brighten woman's work than any other one thing. It saves her time, her money, her health and strength, in hundreds of ways. Do every bit of your washing and cleaning with Pearline. 535

*Millions NOW USE Pearline*

**NO SEX IN CRIME.**

SECOND EDITION.

A new edition, uniform in size, type, and style with *A New Help for the Drunkard; Tobacco, the Second Intoxicant; Not Institutions, but Homes*, has just come from the press.

**Price, Ten Cents.**

Sent post-paid on receipt of price by

THE NEW UNITY,

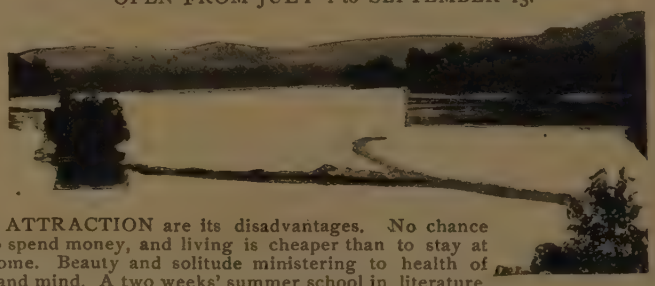
185 Dearborn Street, - - Chicago

**PARKER'S GINGER TONIC**

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

**TOWER HILL, WISCONSIN.**

A SUMMER PLACE ON THE WISCONSIN RIVER.
OPEN FROM JULY 1 to SEPTEMBER 13.



Its attraction are its disadvantages. No chance to spend money, and living is cheaper than to stay at home. Beauty and solitude ministering to health of body and mind. A two weeks' summer school in literature, led by Jenkin Lloyd Jones, whose summer home it is. Readings, interpretations, and a series of travel-talks on Italy, throughout the summer. Table board, $3.50 per week. For further particulars and terms, apply to Mrs. M. H. Lackersteen, Spring Green, Wisconsin.

**Tower Hill Summer School.**

*EIGHTH SEASON.*

FROM AUGUST 8th TO 22d.

1. Opening Sermon by Dr. H. W. Thomas, of Chicago, on Literature and Religion.
2. Interpretations of Greek Dramas by Henry M. Simmons, of Minneapolis.—Five Lectures.
3. Modern Fiction,—Five Lectures' by Mr. Jones.
4. A search for ten great poems, directed by the Leader.
5. Neighborhood Geology.—Prof. E. C. Perisho, State Normal School, Platteville, Wisconsin.
6. The Birds Within Sight and Hearing.—C. G. Libby, Ph.D., University of Wisconsin.

Board, room in long house, and registration fee for one, $15.00 for the two weeks; for two occupying same room, $24.00. For full particulars, address Jenkin Lloyd Jones, Director of the T. H. S. S., Spring Green, Wis.


## The New Unity Fresh Air Fund.

Through the help of the above paper, last year, twelve working girls were given two weeks' outing each, at Tower Hill, free of charge. The girls were mostly from the Helen Heath Settlement district, and enjoyed for the first time in their lives the much-needed experience. A similar privilege will be extended this year to as many as funds will be provided for. $12 will pay all expenses of the 186-mile railroad ride too and from, and two weeks' board. Contributions solicited by the Fresh Air Fund of the New Unity, 185 Dearborn Street, Chicago. Send checks addressed as above or direct to Jenkin Lloyd Jones, Spring Green, Wis., under whose supervision the fund will be invested.

Unparalleled .....Offer

# SELF CULTURE

Opportunity Unequaled

THE FOLLOWING ARE THE FACTS

*ALFRED C. CLARK,*
*Publisher,*
*185-187 Dearborn St.*
*CHICAGO, ILL.*

OFFERS

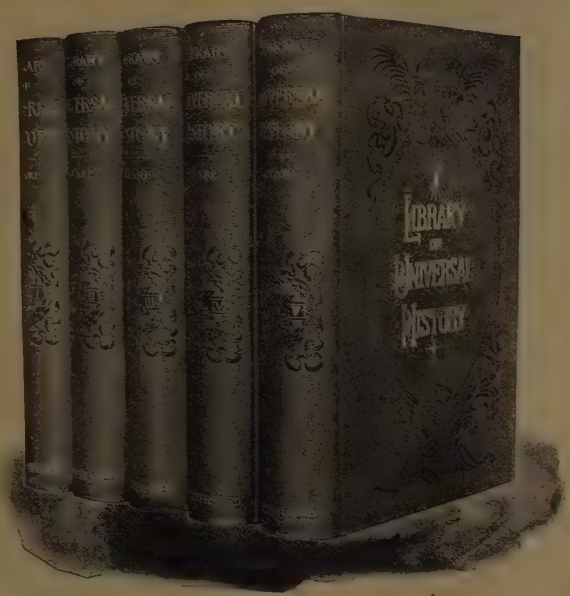
CLARE'S LIBRARY OF UNIVERSAL HISTORY, complete in five massive vols. *delivered free*, and one year's subscription to his great journal, "THE NEW UNITY" for **$2.00** sent with order, and eight monthly payments of $1.00 each.

## The Library of Universal History Described

Five Royal Octavo Volumes 8 x 11 x 9 inches. 2,013 pages. Hundreds of Illustrations. Scores of Colored Maps. Brown Silk Cloth Binding Stamped in Gold. Red Edges. Superb Quality of Paper. Large, Clear, Perfect Type.

### Fathers and Mothers

The opportunity is yours, not alone for yourselves, but for your children. Will you set them a worthy example? Will you bring them up surrounded by the inspiring and refining influence of good literature? Do you wish them to become intelligent men and women, fitted to fill exalted places in the world? What better can you do to this end than to place within their reach a journal that has for its motto: "For Good Citizenship, Good Literature, and Freedom, Fellowship and Character in Religion," and the LIBRARY OF UNIVERSAL HISTORY?




**The Verdict of the People Unbounded Praise.**

Educators, Jurists, Ministers, Authors are unanimous in declaring it the most complete, instructive and entertaining historical work in existence.

Endorsed by leading Universities; conceded by the Press and Public to be the best work of the kind ever Published.

**READ WHAT THEY SAY.**

### Young Men and Women

An opportunity is placed within your reach to supplement your education; to add to your powers of usefulness; to multiply your capacity to appreciate and enjoy; to fit yourselves for better positions both in society and business; to enable you to give information to others; to have your company sought. Can you afford to let the chance go by? The conditions are easier than they have ever been before, or can possibly be again.

...A LIBERAL EDUCATION...

## Clare's History

...WITHIN REACH OF ALL...

It is the story of mankind from the earliest dawn of civilization to the present day.

Israel Smith Clare is a powerful writer, the author of numerous historical works of great value. THE LIBRARY OF UNIVERSAL HISTORY is his latest and most important production. Every page gives evidence of his large experience, ripe judgment, complete knowledge, and intuitive sense of correct proportion.

Never before has the acquirement of knowledge been rendered so attractive. Such is the literary merit of this great work that even a casual reader cannot fail of acquiring a view of the progress of civilization which will vastly increase his knowledge, his appreciation of the frequent allusions made to the past, and his ability to converse entertainingly and with intelligence.

One **studying** the LIBRARY OF UNIVERSAL HISTORY will find it a constant delight, returning an hundredfold reward for the effort put forth.

IN THE FRONT RANK..... **THE NEW UNITY** PROGRESSIVE JOURNALISM

A Twenty-four-page weekly, 9 x 12 inches, printed on fine book paper, in clear, large, beautiful type.

The purpose of this journal is embodied in its inspiring motto, as follows: "For Good Citizenship; Good Literature, and Freedom, Fellowship and Character in Religion."

It is ably edited; and both in subject-matter and make-up in harmony with its lofty ideal. There is no better periodical to place in the home. Its quiet influence makes for all that is best.

**$2.00 AND EIGHT MONTHLY INSTALLMENTS OF $1.00 EACH ARE THE EASY CONDITIONS.**

### Guarantee....

**The LIBRARY OF UNIVERSAL HISTORY was never before offered for less than $19.00 per set. When the present, LIMITED edition is exhausted, there will be no future opportunity of securing this great work at less than four times the price now proposed. This is a plain, unexaggerated statement of facts.**

**The subscription price of THE NEW UNITY is $2.00 per year. Both are for the first and last time offered for a cash payment of $2.00 and eight subsequent monthly payments of $1.00 each.**

**The paper will be sent and books delivered, free, immediately upon receipt of the first payment. You whose attention comes to this extraordinary announcement are fortunate. Do not do yourselves the injustice of letting it escape you. Tell your friends about it. You can do them no greater kindness, nor one for which they will thank you more sincerely in the days to come. ACT NOW.**

BLANK FOR ORDERING.

_____ 1897

ALFRED C. CLARK, PUB.
No. 185-7 Dearborn St., Chicago, Ill.

DEAR SIR: I accept the terms of your offer in "The New Unity." Enclosed herewith find first payment of $2.00. In return send me **Clare's Library of Universal History** in five volumes, cloth bound, to be sent at once, charges prepaid, and **The New Unity** for one year.

I will pay the balance, $8.00, in eight monthly installments of $1.00 each. The first to be made thirty (30) days from date.

*Remarks* _____

*Signed* _____

# A RANDOM PAGE FROM
# ..Clare's Library of Universal History..



established Anglican Church, settled in Holland. They were led by the Reverend John Robinson. Failing to become reconciled to the customs and habits of the Dutch, these humble Puritans, who felt that they were only pilgrims in this world, resolved to emigrate to the wilds of America, where they might worship God in their own way.

These Puritans in Holland formed a partnership with some London merchants, who furnished them with capital for their enterprise. They returned to England; and in September, 1620, one hundred and one of these pious men and women sailed for New England in a vessel called the *Mayflower*. These *Pilgrim Fathers*, as they are called, landed on a rock on the coast of Massachusetts bay, on the 21st of December, 1620. They named the place of landing *Plymouth*, and the town which they founded is the oldest in New England. In the cabin of the Mayflower, just before landing, they had adopted a written constitution of government, and chosen John Carver for their governor. Several months after their landing (March 21, 1621) Governor Carver made a treaty of friendship with Massasoit, the sachem of the Wampanoag Indians. A few days after this treaty Governor Carver died, and William Bradford became governor of the colony. Many of the settlers had died during the winter. Other emigrants came. In 1627 the Plymouth colonists purchased the interests of the London merchants, and became the sole proprietors of the country in which they had established themselves; and in 1634 they abolished their pure democracy, and adopted the more convenient form of representative government.

In 1628 John Endicott and one hundred Puritan emigrants founded Salem. They had been sent from England by a company which the following year (1629) was incorporated *The Governor and Company of Massachusetts Bay in New England*. In the same year the Company assigned the charter and government to the colonists. During 1629 other immigrants arrived and settled Charlestown.

In 1630 a large number of Puritans from England arrived at Salem, with John Winthrop as governor. Some of them made settlements at Dorchester, Roxbury, Watertown, Cambridge and Lynn; while Winthrop and others settled Boston, which became the capital of the Massachusetts Bay colony and the future metropolis of New England. In 1634 representative government was established in the colony of Massachusetts Bay.

THE MAYFLOWER.

The Puritans, who had just suffered so much persecution in England for their religious opinions, were no sooner settled in New England than they became persecutors themselves, and allowed no toleration for difference of opinion in religious or civil matters. In 1635 Roger Williams, a Puritan minister of the gospel, was banished from the Massachusetts Bay colony, because he advocated toleration for all religious beliefs. Williams founded the colony

# WHAT IS SAID OF.....

# Clare's Library of Universal History

**Hon. Henry R. Pattengill,** State Supt. of Public Instruction of Michigan and Editor "Michigan School Moderator."

The History of the World, by Mr. Clare, bears the closest scrutiny, and careful examination but CONFIRMS THE FAVORABLE IMPRESSION MADE BY THE GENERAL APPEARANCE OF THE WORK. It presents in clear style and interesting manner the events of the world's history. It is most attractive in its presentation of subject-matter, and with accuracy and fairness the author gives us the pictures of history in a most commendable way.

**George Emory Fellows, Ph. D.,** Professor of European History, University of Indiana, Bloomington, Ind.

I have examined the History of the World by Mr. Clare quite carefully. I have given special attention to the periods with which I am most familiar. I am happy to say I was very agreeably surprised. Most histories of the world are dreary compilations. This, however, is clear, interesting and accurate. Without hesitation I can say IT IS THE BEST UNIVERSAL HISTORY I HAVE SEEN. It is a valuable work for any public or private library. I take pleasure in saying a good word for so very meritorious work.

**J. W. Monser,** Librarian University of Missouri, Columbia, Mo.

In style it is graceful and flowing, and hence very suitable for enquiring youth It is not overloaded to weariness, but so groups knowledge as to captivate the reader, while the subject-matter is conducted to its proper climax. The maps and illustrations are of the best grade, and therefore peculiarly helpful in impressing the facts on the memory. The paper and print leave nothing to be desired. IN SHORT, TO THOSE WHO WISH A GENERAL HISTORY THAT IS UP TO DATE, THIS WORK CAN BE HEARTILY RECOMMENDED.

**J. H. T. McPherson, Ph. D.,** Prof. of History, University of Georgia, Athens, Ga.

Clare's History of the World impresses me most favorably as an interesting and attractive popular History. IT IS THE MOST SATISFACTORY GENERAL HISTORY OF ITS SCOPE AND CHARACTER WITH WHICH I AM ACQUAINTED.

**The Constitution,** Atlanta, Ga.

IN ITS SCOPE THE WORK IS A WONDERFUL ONE. Mr. Clare has a command of historic knowledge and versatility in arranging the sequence of historical events that make his work singularly simple and attractive. The basis of all historical study is to possess a skeleton outline of epochs and events on which to base more particular study. The first requisite of historical study is a comprehensive knowledge of the whole field. This is as necessary in the study of history as is a chart to the mariner. It enables one to know just where he is in his study and to understand the full significance of the developments of any particular era which may be under consideration.

**Frank W. Gunsaulus,** Pastor Plymouth Congregational Church, Chicago.

Without the slightest touch of political or religious bigotry, Mr. Clare has dealt soberly and deeply with the forces of church and state which have ruled mankind. Without being at all theatrical in his treatment of brilliant or significant movements or events, he has seized and presented their true dramatic intent. With great scholarship he has not become dull. With a trained and genuine power of imagination he has not become vague. IT IS A WORK OF REAL GENIUS; his thought is clear and vigorous and his mastery of English sure and often eloquent. I am sure these volumes must be of immense popular service in stimulating historical study in our country. Certainly these books will take the place of many less comprehensive and scholarly works which people have outgrown, and which have prepared them for such an excellent work as this. It will be a great relief to many a thoughtful and conscientious agent to find so noble a book as this history, which he may fearlessly introduce to peasant and scholar, and for which he needs to construct no apology.

**Gen. M. D. Leggett,** Ex-Commissioner of Patents, Cleveland, O.

For families having only small libraries, this history is almost a necessity, and will be a great convenience in any library, however large it may be. It is so arranged and indexed that any matter in it may be quickly found. IT IS ADMIRABLY WRITTEN, ELEGANTLY PRINTED, AND BEAUTIFULLY ILLUSTRATED. The maps in it are excellent, and greatly aid in understanding the text.

**The Educational Journal,** Toronto, Ont.

The conception is comprehensive and bold. The author has evidently brought to his great task an unusual command of material and has shown himself possessed in large measure of the true historic faculty, by the masterly way in which he has assimilated, arranged and presented that material in attractive form for the general reader. THE BOOK IS WONDERFULLY COMPLETE. The style, without pretension to brilliancy, is clear, pure, strong and graphic. The illustrations are of the right kind, not only in artistic excellence, but, which is of even greater importance in such a work, in the choice of subjects, representing, as they do, historical facts, such as portraits, statues, inscriptions, landscapes, rather than battles and other scenes and incidents, the representations of which must be in the main imaginary, and consequently without especial historic value. TO PLACE SUCH A WORK IN THE HOMES OF THE PEOPLE IS TO RENDER EXCELLENT EDUCATIONAL SERVICE BOTH TO THE PRESENT AND TO THE COMING GENERATION.

**Richard Heath Dabney, A. M., Ph. D.,** Prof. of History, University of Virginia.

On the whole, I KNOW OF NO OTHER HISTORY OF THE WORLD OF SIMILAR COMPASS THAT IS EQUALLY MERITORIOUS, AND I RECOMMEND IT STRONGLY TO THAT LARGE CLASS OF PERSONS WHO HAVE NEITHER THE MEANS TO PURCHASE NUMEROUS SEPARATE WORKS OF SPECIAL PERIODS, NOR THE TIME TO READ THEM IF PURCHASED. The work is also useful for reference even to those who possess a large library.

# NEW EDITION NOW READY.

TWENTY-SIXTH THOUSAND.

# The Faith That Makes Faithful.

EIGHT SERMONS.

BY WILLIAM C. GANNETT AND JENKIN LLOYD JONES.

By W. C. G.

*Blessed be Drudgery!*
*"I Had a Friend!"*
*A Cup of Cold Water.*
*Wrestling and Blessing.*

By J. Ll. J.

*Faithfulness.*
*Tenderness.*
*The Seamless Robe.*
*The Divine Benediction.*

## A FEW PRESS NOTICES.

THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenkin Lloyd Jones. Chicago: Alfred C. Clark.

This is a very helpful little book to keep on desk or work-table, so that a chapter, page, or mere sentence may be read in the hurried intervals of daily occupation. It is not a manual of devotion. It does not incite to emotional piety, nor to morbid subjective questioning; but it strengthens the soul to "serve God and bless the world." Though some of the titles are followed by texts, they are not elaborated into sermons, but are key-notes to simple and charming essays, full of suggestive thoughts and illustrations which encourage and cheer the heart. They show how every life, however humble or hindered, ca be made great and glorious by struggle, faithfulness, and love.

There are eight essays, four by each of the authors. It is hard to choose from them, when all are excellent. Perhaps "Blessed be Drudgery," and "A Cup of Cold Water" will appeal most strongly to many. It is rarely realized, and therefore cannot be too often repeated, that the drudgery which seems to dwarf our lives is the secret of their growth. Life could easily be made beautiful, if each would offer the "cup of water" to the thirsty one near him, and all are thirsting for something.

It is impossible in a few paragraphs to give extracts from a book, every page of which contains se tences worthy of quotation.

There are, indeed, expressions which those whose creed differs from that of the author's would wish omitted, as when "Goethe, Spencer, Agassiz, and Jesus" are grouped together as equal illustrations. It was not necessary to accentuate the bravery of our soldier boys of '61 by casting a slur on the Christian Commission. And it will lessen to some the influence of the high truths in every chapter, that so many of the dear old Bible stories are numbered among myths and legends. But if we look for good, we shall find all the pages full of the spirit of Christ, and true, uplifting teaching is drawn from every Bible incident mentioned. We would gladly have more honor shown to the latter, but, after all, "the Spirit giveth life." Hence (with the exceptions and reservations noted above) we heartily commend the book.—*The National Baptist.*

A BOOK TO HELP ONE LIVE.—"The Faith That Makes Faithful" is a stimulus to the drooping spirit and tired body. Its lines are encouraging to those whose cares and offices are not without alloy, and they are excellent reading for all who have or wish to have a purpose in life. The opening chapter is entitled "Blessed be Drudgery," and the thought therein tends to strengthen one in performing the thousand little things in life's pathway and make them light, that we are accustomed to look upon as grinding drudgery. There are chapters on faithfulness, tenderness, divine benediction, etc. The style is spirited and spiritual, and it is not only a volume for goodly reading, but one that will help us live for purpose and right. It is a collaborate production of Messrs. William Channing Gannett and Jenkin Lloyd Jones. The best evidence of its acceptance by the public and its merit is the fact that it has reached its twenty-fifth thousand.—*Books.*

THE FAITH THAT MAKES FAITHFUL is the happy title of a volume of eight sermons by W. C. Gannett and Jenkin Lloyd Jones of Chicago. They are discourses entirely devoid of theological significance, and written from the standpoint of ethical and practical teachers, unembarrassed by any of the conventionalities of the popular theology. The discourses are of a high order of excellence, so far as literary form is concerned, and well calculated to help and encourage the reader to make life fruitful, trustful, and blessed. "Blessed be Drudgery," by Mr. Gannett, and "Tenderness" and "The Divine Benediction," by Mr. Jones, are the discourses which have most impressed us, but all are worthy of thought and personal application. The little volume is a very choice addition to our Western sermon literature.—*Universalist.*

FAITH THAT MAKES FAITHFUL. Sermons preached by Revs. W. C. Gannett and Jenkin Lloyd Jones.

Alfred C. Clark of Chicago has just issued a brochure which contains eight sermons, four being preached by Rev. W. C. Gannett on "Blessed be Drudgery," "I Had a Friend," "A Cup of Cold Water," and "Wrestling and Blessing," and the other four by Rev. Jenkin Lloyd Jones, on "Faithfulness," "Tenderness," "The Seamless Robe," and "The Divine Benediction." Thees discourses are of an ennobling, purifying character, full of beautiful sentiment and rich in pathetic incidents that will stir the tenderest emotions. After reading this little work one cherishes a kindlier, gentler feeling for all humanity, and if he is not made better by the chaste and holy spirit that pervades the book he must surely be insensible to the pleading of virtue, and the joy that comes from correct living and the hope of a bright and happy future.

The general title of the volume is "The Faith that Makes Faithful."—*Madison Democrat.*

THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenkin Lloyd Jones. Chicago: Alfred C. Clark.

This little volume embraces the following essays, or little sermons: "Blessed be Drudgery," "Faithfulness," "I Had a Friend," "Tenderness," "A Cup of Cold Water," "The Seamless Robe," "Wrestling and Blessing," and "The Divine Benediction." Each author has contributed equally to the book, and both have given to the public many beautiful thoughts clothed in beautiful language. The essays are, in part, didactic, and contain reflections upon life in the different subjects treated that are not only interesting, but inspiring. Could the lessons taught be so impressed that they would be heeded, life would be made better for many people whose existence would become less purposeless. The faith found in this volume, if heeded—if made as much a part of the individual as it is a part of the book—will make faithful many who would be much better by having read the essays.—*The Current.*

"Pregnant, pointed, and pithy addresses, calculated to bring religion into closer connection with life."
—*New York Independent.*

"All who try to make their religion a thing of the present, who try to find living remedies for living difficulties, will be greatly helped by this little publication."—*Boston Transcript.*

Square 18mo, 228 pages, printed on fine paper, in four editions: fancy paper cover, daintily stamped, at 50 cents, or ten copies to one address, at $4.50; extra silk cloth, stamped in gold, at $1.00; white vellum, full gilt, in a box, $1.50; flexible morocco, gilt edges, in a box, $2.00. Either edition may be obtained from booksellers everywhere, or will be mailed on receipt of price by

ALFRED C. CLARK, PUBLISHER,

185-187 DEARBORN STREET, . . . . . CHICAGO, ILLINOIS.

---ATTEND THE---

## Liberal Congress of Religion

and the

## Centennial Exposition

At Nashville, Tenn.

Stop at

## Price's College Hotel...

European and American Plan.
Cor. Vauxall and Broad Streets.

Special rates to parties of ten or more.

On main line of electric cars to Exposition grounds.

Two blocks from Union Depot.

Half block from Custom House and Postoffice.

Accommodations for 2,000 guests at moderate rates.

### Have you heard of Waupaua?

Most people have, for the famous resort, "Chain O'Lakes," has made it well known. Easy of access via Wisconsin Central Lines' Fast Trains, a few hour's ride will bring you within reach of comfort and rest, as the hotels, cottages, boating, bathing and fishing are excellent. Excursion tickets on sale daily. Your nearest ticket agent can give you complete information.

JAS. C. POND, G. P. A.
Milwaukee, Wis.

### GIRLS' COLLEGIATE SCHOOL,

479-481 Dearborn Ave., Chicago, Ill.

Twenty-second year begins Sept. 22d. For Young Ladies and Children. Prepares for College and gives special courses of study.

MISS REBECCA S. RICE, A.M., } Principals.
MISS MARY E. BEEDY, A.M., }

MONON & C H&D — CHICAGO — CINCINNATI-LINE

## Best Line
—TO—
## Indianapolis, Cincinnati
—AND THE—
## South.

CITY TICKET OFFICE:
232 CLARK STREET, - CHICAGO.

### Vacation Days.

In the Lake Regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and South Dakota, along the lines of the Chicago, Milwaukee & St. Paul Railway, are hundreds of charming localities pre-eminently fitted for summer homes, nearly all of which are located on or near lakes which have not been fished out. These resorts range in variety from the "full dress for dinner" to the flannel-shirt costume for every meal. Among the list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains, over the finest road in the Northwest—the Chicago, Milwaukee & St. Paul Railway. Send a two-cent stamp for a copy of "Vacation Days," giving a description of the principal resorts, and a list of summer hotels and boarding-houses, and rates for board, to Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

## TEN NOBLE .....POEMS.....

A companion pamphlet to The Ten Great Novels.

OPINIONS OF SIXTY-SEVEN MEN AND WOMEN OF LETTERS—
Including E. C. Stedman, John Fiske, John N. Chadwick, etc., etc.

EDITED BY
JENKIN LLOYD JONES
PUBLISHED BY
The Unity Publishing Company....
25 Cents Per Copy.
For Sale by
ALFRED C. CLARK
Publisher of THE NEW UNITY
185 Dearborn St., Chicago.

## "LIFE-HELPS."

1. **A Wayside Prophet.** By Marion D. Shutter.
3. **The House Beautiful.** By William C. Gannett.
4. **Heart-Ache and Heart's-Ease.** By Charles G. Ames.
5. **Beauty of Character.** By Paul R. Frothingham.
9. **Winter Fires.** By James M. Leighton.
10. **Culture without College.** By William C. Gannett.
11. **Accepting Ourselves.** By Arthur M. Tschudy.
12. **Enduring Hardness.** By John W. Chadwick.
13. **Unsatisfied Longings.** By W. H. Savage.
14. **Serenity.** By James H. West.
15. **From the Woods.** By Caroline J. Bartlett.
16. **Work and Rest.** By John W. Chadwick.
17. **The Home.** By Phœbe M. Butler.
18. **Will it be All the Same?** By J. Ll. Jones.
19. **Home to the Ideal.** By Frederic A. Hinckley.
20. **The Quest of the Holy Grail.** By Charles F. Bradley.
21. **The Seeing Eye.** By E. H. Chapin.
22. **Doing What We Can.** By James Vila Blake.
23. **The Happy Life.** By Minot J. Savage.

Single copy, 6 cents. Ten copies assorted, 50 cents.

*Sent post-paid on receipt of price by*

ALFRED C. CLARK, Publisher,
185-187 Dearborn St., Chicago.

# International Directory
## OF TRANSPORTS, COMMERCE AND INDUSTRY,

PUBLISHED BY THE
SOCIÉTÉ DES GRANDS ANNUAIRES (A. MICHEL & CO.)
**Head Offices: 60 rue de Maubeuge, Paris, France.**

**BRANCH OFFICES: Bruxelles,** 15 rue du Peuplier; **London,** 222 to 225 Strand; **Berlin,** Friedenau, W.; **Hamburg,** 6, Alte Groningerstrasse; **Odessa,** rue Polskaïa (Mon Mavrogodato); **Wien II,** Roberthof; **Montreal,** 99 St.-Francois-Xavier-Street; **Buenos-Aires,** 383 Piedad.

**No matter what your line is, if you export or import anything, you cannot afford to do without this great work**

**THE INTERNATIONAL DIRECTORY** is the only existing publication appearing in four languages—English, French, German and Spanish.

**THE INTERNATIONAL DIRECTORY** gives the Lists of Importers of the whole world, arranged according to countries and towns, together with imported goods or products.

**THE INTERNATIONAL DIRECTORY** gives the Lists of Exporters of the whole world, arranged according to countries and towns, together with exported goods or products.

**THE INTERNATIONAL DIRECTORY** gives the Lists of Merchants and Manufacturers of the whole world, arranged according to countries and towns, together with products or manufactured goods.

**THE INTERNATIONAL DIRECTORY** gives the lists of Commission and General Agents of the whole world, with their special branch of business.

**THE INTERNATIONAL DIRECTORY** gives the Lists of Banks and Bankers of the whole world, as well as Financial Companies, Corporations, etc.

**THE INTERNATIONAL DIRECTORY** gives the Lists of Ship Brokers and Shipping Agents of the whole world, as well as all Agents, Correspondents or Consignees of any Navigation Company.

**THE INTERNATIONAL DIRECTORY** gives the Lists of Forwarding Agents or Companies of the whole world, as well as of all Custom-house brokers and firms engaged in the Transportation business.

**THE INTERNATIONAL DIRECTORY** gives all information on the Navigation Companies and Shipowners of the whole world, together with their services, time-tables, ports of call, etc.

**THE INTERNATIONAL DIRECTORY** gives all information on the Insurance Companies of the whole world, together with their Agents and Representatives in every country.

**THE INTERNATIONAL DIRECTORY** gives the most complete information on all the Harbors of the world; situation, draught of water, docks, quays, charges and dues, accommodation, etc.

**Price of the INTERNATIONAL DIRECTORY: $15.00.**

Please note that for **Baltimore, Boston, Chicago, Cincinnati, New-Orleans, New-York, Philadelphia, San Francisco, St. Louis,** etc., the "International Directory" is also a Local Business Directory.

**ALFRED C. CLARK,** Manager for the United States.

**Eastern Office, 194 Times Bldg., New York.** **Home Office, 10th floor Adams Express Bldg., Chicago.**

**Address all Correspondence to Home Office.**

# Announcements.

*The Fraternity of Liberal Religious Societies in Chicago.*

TEMPLE ISRAEL, Oakland Music Hall. I. S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johonnot, Minister.

K. A. M. CONGREGATION (Jewish), Indiana Avenue and 33d Street.

CENTRAL CHURCH (Independent), Central Music Hall. N. D. Hillis, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park.

SOCIETY FOR ETHICAL CULTURE, Steinway Hall, W. M. Salter, Lecturer.

SINAI CONGREGATION (Jewish), Indiana Avenue and 21st Street. E. G. Hirsch, Minister.

CHURCH OF THE SOUL (Spiritualist), Masonic Temple. Mrs. Cora L. V. Richmond, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin Streets. J. Vila Blake, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie Avenue and 28th Street. A. J. Canfield, Minister.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley Avenue. Jenkin Lloyd Jones, Minister.

ISAIAH TEMPLE (Jewish), Oakland Club Hall, Ellis Avenue and 39th Street. Joseph Stolz, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart Avenue and 65th Street. R. A. White, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn Avenue and Walton Place. Rev. B. R. Bulkeley, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan Avenue and 23d Street. W. W. Fenn, Minister.

MEMORIAL CHAPEL (Unitarian), corner Fifty-seventh Street and Lexington Avenue. Rev. W. W. Fenn preaches each Sunday morning at 11 o'clock.

CHURCH OF THE REDEEMER (Universalist), corner of Warren Avenue and Robey Street. T. B. Gregory, Minister.

INDEPENDENT LIBERAL CHURCH, Martin's Academy, 333 Hampden Court, Lake View. Mrs. Celia Parker Woolley, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theatre, Madison Street, near State. H. W. Thomas and Frank B. Vrooman, Ministers.

LIBERAL BOOK ROOMS. Unitarian Headquarters and other Activities, 175 Dearborn Street, room 93. Open daily.

RYDER MEMORIAL CHURCH (Universalist), Sheridan avenue and 64th street. Sunday services 11 A.M. and 8 P.M.; Sunday School, 9:30 A.M.; Young People's Christian Union, 7 P.M. Devotional Meeting, Wednesdays at 8 P.M. Rev. Frederick W. Miller, Minister; residence, The Colonial, 6325 Oglesby Avenue.

For all expert Dental Operations call on

**Dr. J. E. Low**

Inventor of Crown and Bridge Work.

(Specialist)

The best work at reasonable prices is always the cheapest.

**Room 615, First National Bank Bldg.**

**164 Dearborn Street**

**Established 1865.**

**ILLINOIS CENTRAL**

ILLINOIS CENTRAL MISSISSIPPI VALLEY ROUTE RAILROAD

Runs Two Solid Vestibuled Trains Daily

**DIAMOND SPECIAL** NIGHT TRAIN

**DAYLIGHT SPECIAL** DAY TRAIN

between Chicago and St. Louis.

Free Reclining Chair Cars, Pullman Buffet Parlor Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis **Reads via Illinois Central Railroad.** It can be obtained of your local ticket agent.

A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

**FROM DIFFERENT POINTS OF VIEW.**

Of this book one English reviewer says:

"Though a book of only 211 pages, *in it there is food for the mind, adapted to every phase of human thought.*"

Another reviewer says:

"We heartily and confidently commend this book as promoting *a bold, comprehensive, affirmative Christianity of a thoroughly practical and social nature.*"

**PRICE, 50 CENTS.**

**Swedenborg Publishing Association,**

GERMANTOWN, PA.

**"BIG FOUR"**

**THREE GREAT TRAINS.**

**"KNICKERBOCKER SPECIAL"**

BETWEEN

ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

**"SOUTHWESTERN LIMITED"**

BETWEEN

CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

**"WHITE CITY SPECIAL"**

BETWEEN

CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr. D. B. MARTIN, Gen. Pass. & Tkt. Agt.

**EARN A BICYCLE**

600 Second Hand Wheels. *All Makes.* GOOD AS NEW. $5 to $15. New High Grade '96 models, fully guaranteed. $17 to $25. *Special Clearing Sale.* Shipped anywhere on approval.

We will give one agent in each town free use of sample wheel to introduce them. Our reputation is well known throughout the country. Write at once for our special offer.

N. A. MEAD CYCLE CO., Wabash Ave., Chicago, Ill.

I have a fine new

**$150.00 Organ For Sale...**

Suitable for church or lodge-room. First-class in every respect, and at one-half the regular retail price.

Address ALFRED C. CLARK, 185 Dearborn Street, Chicago.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

**SAPOLIO**